

The

# Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION  
JACKSON, MISSISSIPPI, THURSDAY, JANUARY 1, 1976  
Volume XCIX, Number 46

## Budget Receipts Second

## Charismatic Story Tops BP News Poll

By Robert O'Brien  
NASHVILLE (BP) — The charismatic or neo-pentecostal clash among Southern Baptists, surging ahead on the strength of the final two ballots received, barely placed first in hotly-contested voting for the first three spots in the 1975 top ten Baptist Press stories poll.

The charismatic story collected 221 points in the poll of 33 Baptist state editors, the national Baptist Press office and six bureau chiefs. It edged out the story of the success of the Southern Baptist national Cooperative Program unified budget, which has continued to rise despite the unfavorable

economy (218.9 points).

Third place went to Southern Baptist response to the Southeast Asia refugees, with 206.5 points.

In equally close voting for the fourth, fifth and sixth slots, the evacuation by Southern Baptist missionaries of four countries and missionary efforts amidst danger and political tension took fourth slot, slightly ahead of the story of Southern Baptists' refusal to bow to ultra-conservative creedalism advocates. The evacuation story got 144.4 points, and the "creedalism" story received 140.1 points in the rating system.

The escalating efforts of Southern Baptists to respond to world hunger and other relief needs drew 138.7 points for a sixth place finish.

The report of Southern Baptist foreign missions advance, while some other mission groups were reporting retrenchment, took a

(Continued on page 2)

## Bicentennial Prayer Lift Set Up For Pastors

A plan for praying for every pastor in Mississippi during the Bicentennial year, 1976 has been inaugurated. The idea is being promoted by the Department of Evangelism of the Convention Board, and the lists are being provided by that department. The names are being listed by associa-

tions (alphabetically) and are divided so that usually there will be five names for each day. The plan calls for all of these names to be read aloud at the weekly chapel service of the Baptist Building, and it is hoped that many Baptists across the state will

(Continued on page 3)

## Patriotism Is Theme For Baptist Youths At Rally

A call for Christian young people to get involved in helping to correct the nation's problems was issued Monday night by the Dr. James L. Pleitz, pastor of First Baptist Church, Pensacola, Fla., as he spoke before a large crowd at the annual Mississippi Baptist Youth Night.

Dr. Pleitz, in a message stressing patriotism for the nation's bi-

centennial year, pointed out that the United States has many problems. "But our responsibility as Christians is not to throw up our hands," he declared. "We are to get in and help correct the problems."

The meeting was held in the Mississippi Coliseum in Jackson.

Some 7,000 young people from all over Mississippi were in at-

tendance for the program, which opened with an organ and piano concert by Chuck Endsley of Hattiesburg and Steve Roddy of Jackson. Endsley is a student at William Carey College and organist at Temple Baptist Church, Hattiesburg. Roddy is the son of the minister of education of First Baptist Church, Jackson, and a student at Auburn University.

Jackson's Junior Miss, Rita Wood, presented special vocal music. She is a member at Broadmoor Baptist Church, where her father is minister of music.

Elwyn Raymer of Nashville, Tenn, led the congregational singing. The Stone Brothers, a vocal and instrumental trio from Samford University in Birmingham, Ala., entertained.

Dr. Pleitz emphasized the thought that there are many blessings that go along with being an American citizen. He called on his experiences during travel in the Soviet Union to establish the point.

He contended that citizens

(Continued on page 2)

## Associations Set Up Bicentennial Groups

Fifty-one associations have appointed Bicentennial committees, according to the reports to Dr. Earl Kelly, executive secretary treasurer, Mississippi Baptist Convention Board. In some associations special committees have been named while others are using their officers council. Chairmen of record by associations follow:

Alcorn Association, Ray T. Stenpet, Corinth; Attala, Cecil Oakes, West; Bolivar, Dr. Mack W. Hubbell, Cleveland; Chickasaw, Mrs. George Carter, Houston; Choctaw-Zion, Rev. W. S. Stewart, Eupora; Clarke, Rev. Avery Jones, Shubuta; Clay, Mrs. Harrell Hill, West Point; Copiah, Rev. Rowe Holcomb, Hazlehurst; Franklin, Rev. Harold Anderson, Bude; George, Rev. Bryce Evans, Agricola; Greene, Rev. W. L. Yeatman, Hattiesburg; Grenada-Yalobusha, Rev. Darrell Briscoe, Grenada; Gulfcoast, Dr. E. N. Wilkinson, Mississippi City; Hinds-Madison, Dr. Charles Myers, Jackson; Holmes, Murray Cain, Durant; Jackson, Rev. Zeno Wells, Pascagoula; Jeff Davis, Rev. Tom McCurley, Oakvale; Jones, Glender Dennis, Ellisville; Lafayette, Rev. Jerry Patter-

son, Oxford; Lamar, Rev. Gilbert Wendt, Sumrall; Lauderdale, Rev. James Parker, Meridian; Lawrence, Rev. James Powell, Sontag; Leake, Mrs. Frank Estes, Carthage; Lebanon, Dr. C. B. Hamlet, III, Hattiesburg; Lee, Rev. Richard Clement, Tupelo; Leflore, Rev. Wilbur Webb, Ita

(Continued on page 3)

## Beirut Missionaries Stay Because Of So Much Need

BEIRUT, Lebanon (BP)—Rockets fly overhead at night. The sound of gunfire often keeps residents awake. Chaos and violence surround them.

But the David Kings and several of their missionary colleagues choose to remain in Beirut.

The Kings, like other southern Baptist missionaries, believe their witness, their presence, can be important to at least some of the people in war-torn Beirut. Besides, Beirut is their home of 15 years. To leave now would mean leaving behind 15 years of their life.

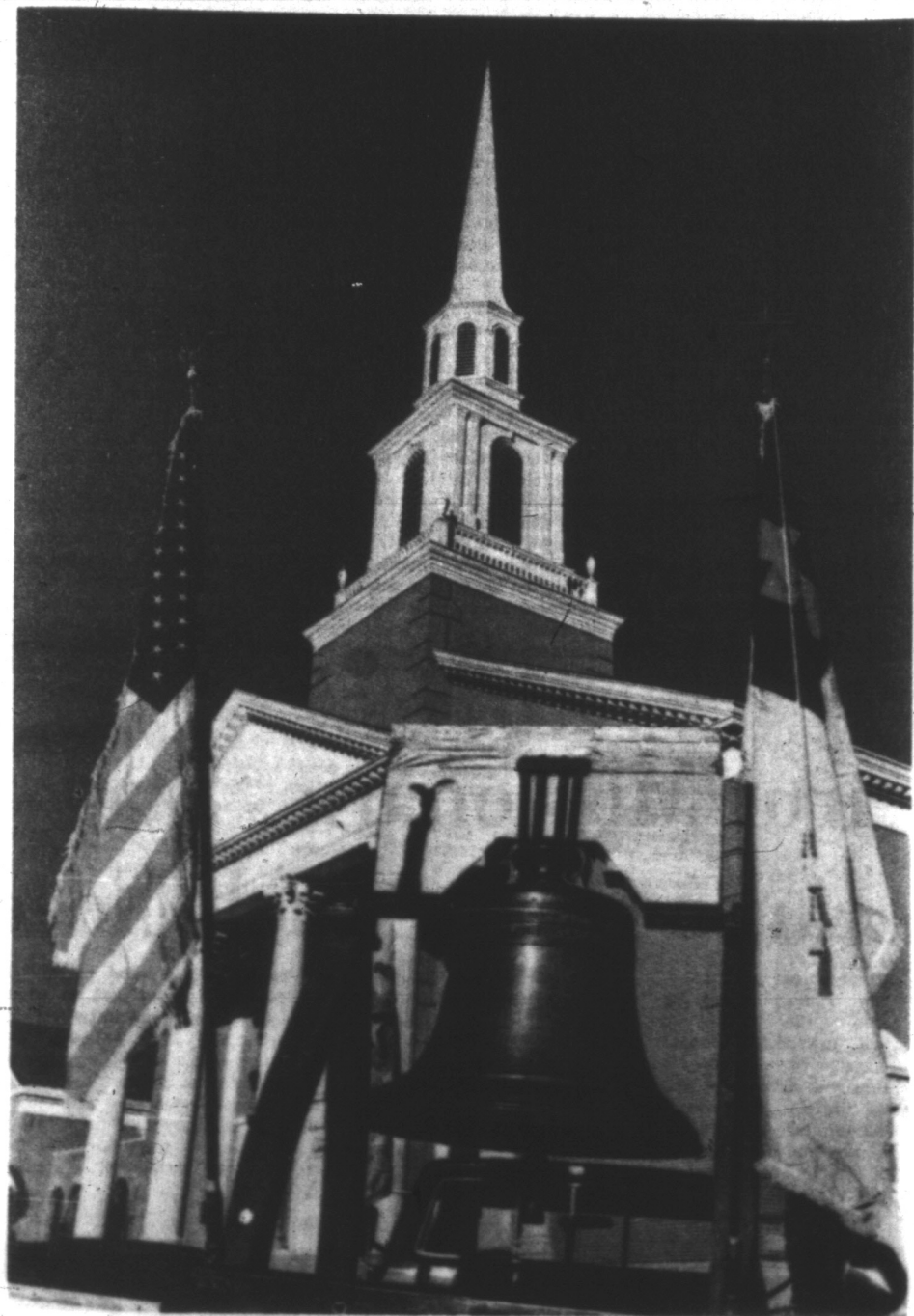
"It's because we have meaning-

ful work to do and because we feel that this place is so much in need of the gospel," King said on a cassette recording recently received at Foreign Mission Board headquarters in Richmond.

"We realize that our influence is relatively small, but if we can just start a fire that will spread it certainly will have been worthwhile. We just hope and pray Lebanese Baptists' numbers may increase. We are here to help."

Several thousand have died in the street war. Many, many more have lost homes and businesses.

(Continued on page 2)



The Bicentennial Year Begins

The national flag, the Christian flag, Mississippi's replica of the Liberty Bell, and a church building are all a part of this photograph by Chauncey T. Hinman of Gulfport which emphasizes the

beginning of the bicentennial year of the United States. The church building is that of First Baptist Church in Gulfport.

## "Christian Citizenship" Is Bicentennial Theme

### A Resume of Mississippi Baptist Involvement

By J. Clark Hensley

In the 1971 session, Mississippi Baptists approved a five-year theme emphasis, climaxing in the Bicentennial year, with Christian Citizenship to be stressed in 1976. Dr. W. D. Hudgins, then executive secretary, proposed the five-year themes to the Convention Board, which in turn brought the recommendation to the convention. While the former yearly emphases were not always the same as the Southern Baptist Convention, Mississippi's 1976 theme is in keeping with the SBC program of "Let Christ's Freedom Ring." Further, it is not at variance with our overarching emphasis of the Decade of Advance proposed one year ago by Dr. Earl Kelly, Executive Secretary.

Since Christian Citizenship is a perennial program assignment of the convention to the Christian Action Commission, Dr. Hudgins asked J. Clark Hensley, executive director, to chair the Baptist Building staff committee to coordinate plans for the Convention Board departments and the Commission. Dr. Kelly reaffirmed this appointment and added Kermit King, Dan Hall, and Foy Rogers as other members of the committee. Each department director of the Convention Board was asked to make written input in the planning process. Some department activities lend themselves easily to such promotion. All hold that Christian Citizenship is the key to a proper observance of the Bicentennial, but all are determined to keep on the central missionary theme of Christ For The Whole World, including Mississippi.

Already much has been accomplished in both preparation and emphasis. Associational moderators were asked to consider appointing an Associational Bicentennial Committee, and 51 have responded. (See story elsewhere in the Baptist Record.) In many associations the congregations heard a bicentennial message in their annual fall sessions. Church Training M Night observances followed the theme, "We Hold These Truths." Bicentennial events have been written into 1976 calendars of

most associations and hundreds of churches. Here follows a listing of events, activities, or emphases included:

Two Human Relations Workshops, Jackson and Meridian, Jan. 19 and 20, have as the theme, "Working Together As Christian Citizens." They are being promoted jointly by the Christian Action Commission of the Mississippi Baptist Convention and the Department of Cooperative Ministries with National Baptists and the Cooperative Missions Department of the Mississippi Baptist Convention Board.

According to our records, 25 associations have scheduled an associational Christian Citizenship Workshop for either Feb. 23 or 24, a few choosing a different date. (See story elsewhere.) The target group will be church leaders to apprise them of general plans and curriculum emphasis throughout the year.

Some churches are planning special anniversary celebrations to commemorate their own heritage.

The Evangelism Department is promoting "Proclamation '76 Simultaneous Revivals" for North Mississippi, March 14-20, and for South Mississippi, April 4-18.

The Bicentennial Bible Conference will be held in Jackson, First Baptist Church, on March 29-30, sponsored by the Sunday School Department.

Most associations are scheduling Super Six, a special bicentennial Baptist Youth Night, on March 20.

Baptist Doctrine Week features studies on the bicentennial theme. The suggested dates are April 19-23. The recommended studies are these: Adults, "Soul Liberty;" Youth, "Free Indeed;" Older Children, "Fighters for Freedom;" and Younger Children, "My Country."

The Brotherhood and WMU departments are encouraging special studies and community mission action projects in keeping with Christian Citizen-

(Continued on page 2)

## 1975—'He Was Not In The Whirlwind'

By Norman B. Rohrer

The flickering lamp of 1975 has illuminated the corridors of history and disappeared. In the shadows lie the ashes of old and new wars, the bones of 12,000 people who starved every day, and the graves of stalwart missionaries who raised up God's standard against an increasing tide of evil. But the enduring

## Religion In Review

mercies of the Lord were new every morning. Hope was never the missing cure.

Governments fell at the rate of one per month as society jerry-built on untested foundations planked with rampant

pornography, unnatural sex between consenting adults, relaxation of drug controls, do-it-yourself divorce, and delays in criminal justice.

People in the blooming years drank more (28 percent of youths became problem drinkers), smoked more (as criminalized laws favored marijuana), used more drugs (costing Americans more than \$10 billion and 15,000 deaths), feasted on more nude scenes in drive-in movies approved by the U. S. Supreme Court, let TV violence jade their sympathies toward real-life violence, and seized upon comments from the nation's First Family to self-endorse their sexual excesses and marijuana indulgence.

The "Jesus Movement" died, but 88 percent of high school leaders said they believed in God or a "supreme being," and marriage grew more popular.

The "death of God" mood was dramatically reversed in

1975; and the Gallup Poll, extrapolating information from a mass of worldwide data, ascertained: "It would be demonstrably wrong to write off youth today as nonreligious." Volunteerism for short-term missionary stints abroad showed healthy increases.

Headlines revealed subtle trends: "Bible Society Property

"Religion in Review" is a year-end feature of Evangelical Press News Service furnished without charge both to subscribers and to Evangelical Press Association members.

Taxable"; "Sociologist Tells Educators Capitalism Ruining America"; "Congress on Sorcery Held"; "Seattle Church Council Welcomes Homosexuals"; "Voodoo Revival Foretold"; "Survey Shows Half of Students Used Drugs"; "Swedes May

(Continued on page 3)



# Charismatic Story Tops BP News Poll

(Continued from page 1)

fairly comfortable seventh place finish, with 111.2 points. And the story of a 1,000-student enrollment increase in the six SBC theological seminaries over last year settled easily into eighth place, with 98 points.

The same held true of the story of the SBC Brotherhood Commission's decision in the face of financial difficulties to slash 25 percent of its staff. That story finished a clear-cut ninth, with 82 points.

But, in tight struggle for final place in the top ten, the SBC Home Mission Board's decision to evaluate its department of evangelism in its structure showed enough finishing kick in the poll to outdistance the election by the Baptist World Alliance of its first layman and first Asian as BWA

president. The Home Mission Board story claimed tenth with 62.9 points, while David Wong's BWA election dropped to eleventh with 61.3 points. That barely beat the decision by SBC messengers in June to accept recommendations not to change the denomination's name (58.8 points).

The top story — the charismatic controversy — involved widespread publicity of the expulsion of five churches by three associations of churches in three different states due to the practice of charismatic "gifts," particularly speaking in unknown tongues.

The expulsion issue did not surface on the state or national SBC levels, although SBC messengers in Miami Beach in June refused to denounce charismatics, and Texas Baptists refused to poll their more than 4,400 churches to determine their opinions on charismatics.

In the continuing charismatic controversy, five churches in Alabama, Texas, Louisiana, Kentucky and Florida announced recently that they will sponsor a national charismatic conference next year in Dallas.

The Cooperative Program which bucked the economy's downturn to finish \$1.1 million above total budget requirements, produced over \$41.1 million from 34,734 churches in the nation's largest Protestant denomination. That topped the operating and capital needs of SBC agencies by \$4.1 million and the total budget, including a \$3 million "challenge" portion, by \$1.1 million. More than \$35.6 million in designated contributions also was collected during the 1974-75 fiscal year for national SBC causes, in addition to the \$41.1 million.

The Southeast Asia refugee story, replete with the human

drama of displaced persons who had faced danger and grief, reported efforts of America's denominations and relief agencies to place 130,000 refugees.

Southern Baptists had problems with the resettlement effort, but the SBC Home and Foreign Mission Boards joined in an effort with Church World Service. They placed 2,632 refugees with Southern Baptists, not including refugees Southern Baptists helped through other channels. All 130,000 of the refugees were to have been placed by Christmas.

One of the most dramatic stories of the year, although it finished fourth in the balloting, was the evacuation by SBC missionaries of four countries while others continue in the face of the danger and tension in other countries.

Faced by agonizing decisions on whether to go or stay, missionaries eventually left South Vietnam,

Laos, Angola, and Mozambique but remained in such troubled countries as Portugal and Lebanon. In each case, the Foreign Mission Board has left the decision to the missionaries themselves.

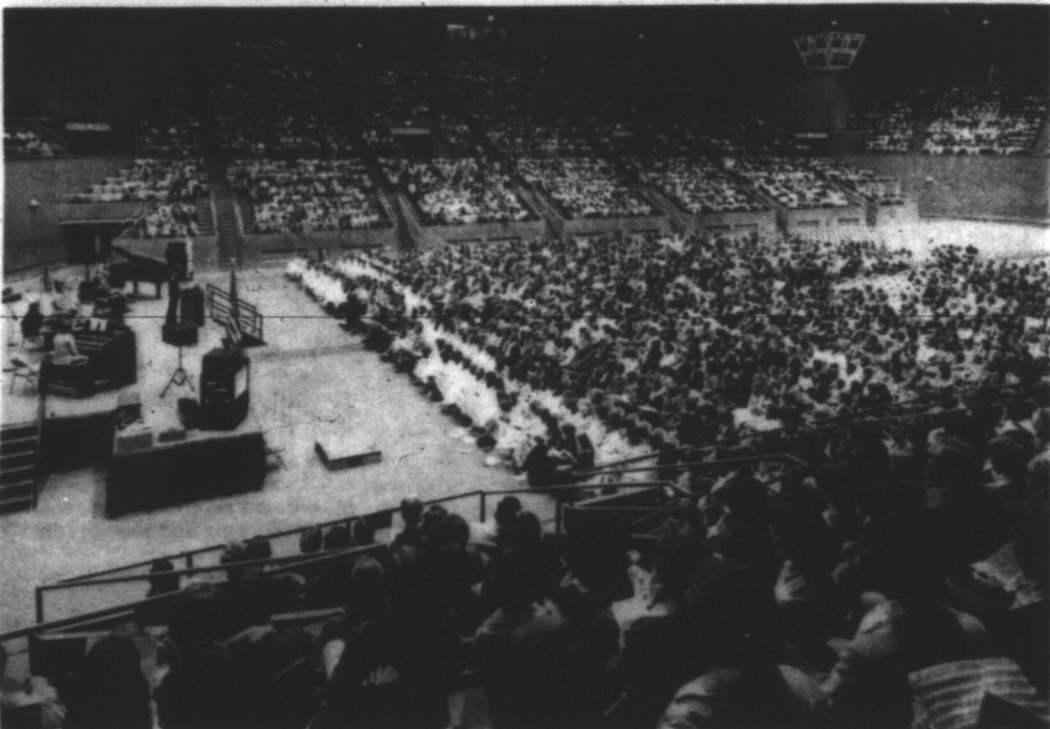
Although SBC missionaries evacuated four countries, the seventh place story showed continuing advancement by SBC foreign missions, while some other missionary groups have reported retrenchment. The SBC entered two new mission fields, appointed a one-year record total of 265 new missionaries in 1975 and received growing financial support for missions through the Cooperative Program and the Lottie Moon Christmas Offering for foreign missions.

Additional reports on the ninth place story — the Brotherhood Commission employee cutback — indicate that the commission finished the fiscal year in the black,

despite its originally bleak prospects. All released employees found new positions.

Some 78.5 percent of the state paper and Baptist Press editors returned ballots by deadline time. Ballots were tabulated using a rating system provided by Martin Bradley, manager of the research services department of the SBC Sunday School Board. The system includes statistical factors which give weight both to the place on the ballot a story was ranked, and the number of ballots on which it appeared.

As long as our Government is administered for the good of the people and is regulated by their will; as long as it secures to us the rights of persons and of property, liberty of conscience and of the press, it will be worth defending. — Andrew Jackson



A part of the crowd of more than 6,000 at the Mississippi Baptist Youth Night Rally in Jackson Dec. 29 at the Mississippi Coliseum.

## Beirut Missionaries Stay Because Of So Much Need

(Continued from page 1)

For a few months, the Ras Beirut area, mostly occupied by foreigners, was practically untouched by the violence, but now no area of Beirut is without at least occasional battles. Missionaries have been confined to their homes with fresh food and electrical services unavailable for intervals since June 1975.

Baptist work continues as much on schedule as possible with the Baptist seminary operating with nine students. Mortar and rocket fire are near, but no one has been injured.

One Baptist family lost their home, and another Baptist congregation lost the brother to one of its members. A British man was killed when he was mistaken for a soldier for an American, but no missionaries have been harmed.

Several missionaries and their dependents have evacuated to Jordan after the American consul recommended nonessential personnel leave. Hadath Baptist Church was forced by armed men to provide refugee housing for a while in part of the rented apartment in which it meets.

The American community school operates whenever possible for the missionary children remaining in Beirut, but the Beirut Baptist School has been open only for one short interval.

"We continue with our work on a regular schedule and a regular program," King said. "You know, when you hear all these sounds of war — and you know people are dying not more than a mile or mile and a half away from you, buildings are being destroyed, property destroyed, and people losing everything they have — it's just got to have an effect on you."

"It's not a feeling of fear, because we feel relatively safe. It's kind of a depression. But this is

counted by our faith in God and in his ability to turn everything to his glory," King said. "We can't help but feel sympathy for those that are suffering so much and have lost so much."

"We find when we take it to the Lord and talk it over with him, there is encouragement and strength. We ask for wisdom

to know just what to do," King continued. "We just do what we can as the opportunity presents itself, and keep listening to the voice of the Lord direct our paths one step at a time."

The missionaries will stay as long as they feel they can help, clinging to the hope that tomorrow the fighting will be silenced.

## Superior Winners Named In Youth Music Festivals

Twenty-four individuals or groups received high recognition for vocal and choral achievements in the Church Music Department's Youth Music Festivals in November and December. The district festivals offer opportunity for adjudication in the areas of vocal solo, vocal groups, junior high choirs, senior high choirs and mixed choirs, vocal ensembles and basic conducting and song leading. Choirs are placed in categories according to the resident membership of their churches and sing selections from a required list, as well as selections of their own choosing.

This year's Superior winners in the district festivals in the choral division were: First, Houston; Second Avenue Church, Laurel; Broadmoor, Jackson (junior high and senior high choirs); First, Hattiesburg; First, Marks; Alta Woods, Jackson; Calvary, Jackson; Collins Church, Collins; First, Quitman; Temple, Hattiesburg (junior high and senior high choirs) and the First Baptist Church, Greenville. Ensembles winning Superior ratings were from the Tate Street Church in Corinth, Broadmoor Church in

Jackson, Colonial Heights in Jackson, the Woodhaven Church in Vicksburg and the Temple Church in Hattiesburg. Six young people won superior ratings in the vocal solo division: Janet Barnes, Rita Wood, Annette Anderson and Rick Greene, all of Broadmoor in Jackson; Toni Erwin of the Woodhaven Church in Vicksburg and Lorin Walker of Alta Woods in Jackson.

An additional honor to these young people is their selection as the Honor Choir for the State Baptist Youth Night program.

Two state festivals were held in December, with adjudication by state music secretaries and college faculty members. Again, all three of the choirs and ensembles from the Broadmoor Church in Jackson and the Temple Church in Hattiesburg received all Superior ratings. Other groups and individuals receiving this additional high honor were: the Second Avenue Baptist Church of Laurel, the First Baptist Church of Hattiesburg, the Calvary Baptist Church of Jackson, the Tate Street ensemble of Corinth and soloists Janet Barnes, Annette Anderson, Rick Greene, and Lorin Walker.

## Patriotism Is Theme For Keyboard Baptist Youths At Rally Festivals Begin Soon

(Continued from page 1)

should try to make a contribution to their country and that churches could become involved in this effort.

"There are many things the local church can do," he noted.

From a biblical perspective he declared that Jesus Christ is the "great liberator." "He instills in our hearts the desire to be free," he said.

"People have lost faith in the United States, but I am not ready to throw in the towel," he added.

Testimonies were delivered by Steve Pilgrim, a student at Mississippi State University and president of the state Baptist Student

Union; Eddie Graves of Mississippi College and state BSU vice-president; and Charlene Puckett, a student at Council Manhattan High School in Jackson.

An honor choir of district and state superior winners in youth music festivals performed.

Youth night was sponsored by the Mississippi Baptist Convention Board. Dr. Earl Kelly is executive secretary - treasurer. The youth night committee was made up of Norman Rodgers, Nan Grantham, and Larry Salter.

Dr. James Richardson, president of the Mississippi Baptist Convention, presided during the meeting.

One of the largest programs sponsored by the Church Music Department is the keyboard festival program.

District festivals are planned this year at the following locations: Thursday, January 29 at 6:30 p.m. at First Church, Senatobia, Colonial Heights Church, Jackson, First Church, McComb, and First Church in Eupora; Friday, January 30 at 6:30 p.m. at First Church, Ellisville, Highland Church, Meridian, First Church, Tupelo and First Church, Indianola; Saturday, Jan 31 at 9:00 a.m. at First Church, Hattiesburg, First Church, Gulfport (this is a change of location), First Church of Starkville, Oak Forest Church, Jackson, First Church, Cleveland and Ridgecrest Church in Jackson.

In 1975, approximately 650 young people, in grades one through twelve, participated in fifteen district festivals throughout the state. Thirty of these high school students were invited to the state festival at Mississippi College.

Mississippi's program, for piano and organ students, stands unique among other states in the convention.

Planists can select one of four categories, ranging from the simplest hymn arrangement for beginning students to difficult classics. Students in the top category are challenged to perform in advancing levels of proficiency each year, including accompanying, sight-reading, transposition and modulation.

The organ division, which also includes hymns and accompanying, is open to tenth, eleventh and twelfth graders.

Information on these festivals can be found in the MISSISSIPPI BAPTIST FESTIVAL HANDBOOK, pp. 13-19, which have been mailed to ministers of music, accompanists and participating piano teachers. Others interested in this program may request information from the Church Music Department, P. O. Box 530, Jackson, MS 39205. ALL REGISTRATIONS MUST BE POSTMARKED BY JANUARY 16 this year. In order to plan efficiently for the large number of participants, no late registrations will be accepted.

## Christian Citizenship Workshops Are Planned

"To inform the church leadership of plans for the Bicentennial observance, a number of associations have announced plans for a Christian Citizenship Workshop" stated Dr. J. Clark Hensley, Baptist Building Bicentennial Committee chairman.

The program theme of the workshops is "Let Christ's Freedom Ring." Following a presentation of "The Biblical Basis of Christian Citizenship," the participants will hear of plans made by the local leadership, with a discussion of acceptable methods of involvement of churches and individual members. An inspirational message on the program theme will close the workshops.

Planned workshops, with dates to be observed, and places (if known) are as follows:

Feb. 23rd: Chickasaw Association; Grenada-Yalobusha, Emmanuel Baptist Church; Jackson, Jackson Avenue Baptist Church; Lamar, Oloh Baptist Church; Lauderdale, Baptist Center; Lawrence, Monticello Baptist Church; Leake, Trinity Baptist Church; Lowndes, Fairview Baptist Church; Neshoba, Bond Baptist Church; Quitman, First Baptist Church, Marks; Simpson, Simpson Baptist Center; Smith, Fellowship Baptist Church; Tate,

Mt. Zion Baptist Church, and Walthall, Union Baptist Church.

Feb. 24th: Hinds - Madison, Hinds - Madison Association Office; Newton, First Baptist Church, Newton; Panola, Calvary Baptist Church; Rankin, Bethel Baptist Church; Riverside, Lyon Baptist Church; and Union County, Wallerville Baptist Church.

Feb. 9: Choctaw - Zion, First Baptist Church, Eupora; Feb. 10: Marion, Emmanuel Baptist Church; and Feb. 16: Gulfcoast, Gulfcoast Baptist Center.

"Information concerning other workshops planned will be appreciated," Dr. Hensley said.

Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. — George Washington

The liberty enjoyed by the people of these States of worshipping Almighty God agreeably to their consciences, is not only among the choicest of their blessings, but also of their rights. — George Washington

## Citizenship Is Theme

(Continued from page 1)

ship. Praising '76, sponsored by Church Music, will feature patriotic music events majoring upon our Christian heritage and freedom.

Churches and associations are encouraged to have a climatic observance either on or around July 4, 1976.

Pastors, Bicentennial chairmen, and Directors of Missions have already received copies of special printed materials available. The Christian Action Commission, in cooperation with other Southern Baptist Convention groups, has made available six new citizenship tracts. These are currently being distributed by the Convention Board and are titled "The Bible Speaks On Christian Citizenship," "The Christian and Government," "Why Christians Should Be Involved In Politics," "How Christians Can Be Involved In Politics," "Christian Patriotism and Civil Religion," and "Separation Of Church and State."

"Champions of Liberty," a tract prepared especially for the Mississippi Baptist Convention Board by the American Bible Society, is to be distributed through Directors of Missions and the Mississippi Baptist Hospital.

In addition, pastors have received copies of "Baptists" and "Suggestions for Baptist Participation in the U.S.A. Bicentennial" produced by the Historical Commission, S.B.C.

Freedom '76, an event for college students and young adults, will usher in the bicentennial year in San Antonio, Texas. It was sponsored by the Inter-agency Council of the Southern Baptist Convention.

Many events of interest will be held in Washington, D. C. this coming spring and for Southern Baptists as a Convention, the peak celebration will be at the June Convention in Norfolk, Virginia.

The Baptist Joint Committee on Public Affairs will hold a convocation and workshop on Religious Liberty in Washington, January 12-15.

The Christian Life Commission Seminar in Washington, March 22-24, will feature "Christian Citizenship '76" as the theme.

Mississippians will be participating in all of the above-mentioned events.

Dr. C. Welton Gaddy of the Christian Life Commission has recently authored two new books, *Proclaim Liberty* and *A Profile of a Christian Citizen*. Broadman Press has reprinted *Citizenship for Christians* by Foy Valentine. The latter is being distributed to all the pastors of the Mississippi Baptist Convention through the courtesy of Dr. W. W. Walley of Waynesboro and to the National Baptist pastors by Dr. Dick Brogan, director of the Department of Cooperative Ministries With National Baptists of the Mississippi Baptist Convention Board.

At the invitation of the Baptist Sunday School Board, Hardy Denham, Newton, has prepared a cassette set entitled "Citizenship and Religious Liberty." The messages are biblically oriented, historically accurate, and practical in application.

Prior to the Southern Baptist Convention in Miami last year, Dr. Jaroy Weber, president, stated, "We should not let common leaders do all the planning and promoting, omitting the religious significance, but should be involved as leaders to celebrate the real America. Dr. Kelly, the Convention Board staff, and other agencies of the Mississippi Baptist Convention, working out from the Baptist Building, are all dedicated to the concept stressed by Dr. Weber. In the light of the Baptist contribution to our national heritage, we believe Christian Citizenship is the key to a proper observance of the Bicentennial and is a significant emphasis in the Decade of Advance among Mississippi Baptists."



# 1975—Religion In Review

Thursday, January 1, 1976

BAPTIST RECORD PAGE 3

## Baptists And Religious Liberty

(Continued from page 1)

### Swear Sans Bible

Business schools in 1975 included courses on ethics. Owners of Watergate sold chunks of the carpet trod by political burglars at Democratic National Headquarters. Strange mutilations of animals on the Great Plains suspiciously pointed to witchcraft. Serious crime increased by 18 per cent (up two per cent from previous year).

A cocky Los Angeles County medical advisor successfully sued to stop an evangelical agency from requiring religious affiliations for prospective adoptive parents. The unprecedented decree is being appealed.

Americans found ways to overcome cultural bigotry and welcomed 84,000 Vietnamese refugees.

Women attempted to give God neuter gender, failed to push through the Equal Rights Amendment (despite the First Lady's endorsement), achieved ordination in churches from the Free Methodist to the Episcopal, married other women, paid alimony to husbands, and staged a mid-year international conference in Mexico City which was more political than spiritual. A psychoanalyst blamed liberated women for the increase in children's suicides.

Evangelical women sponsored "total woman" seminars while their sisters picketed. The record showed that evangelicals were, however, early and bountiful with women's ordinations and opportunities in the Church.

### Missions

Many in the global army of Christian workers were killed, kidnapped, and imprisoned while others walked through open doors to unprecedented opportunities.

The year began optimistic as the U. S. Government's Agency for International Development donated \$425,000 to a consortium of 50 Protestant and Catholic mission societies to stimulate the work of volunteer agencies abroad. Nigerian Christians laid aside tribal differences and joined in a National Congress on Evangelization which rejected a moratorium on missionaries and affirmed unitedly that Christianity is "not an exclusively Western religion."

Church leaders from 12 Asian countries proclaimed their own "Declaration of Mission" before a gathering of 8,000 people. Their 3,400-word document called for the churches of the Third World to take their place as equal partners with the Western Church in completing the command of Christ to evangelize the world.

Believers in Brazil opened new preaching areas; Evangelist Luis Palau addressed all 22 Latin American nations from Managua's "Continente '75" through radio and TV hookups at a three-week stadium rally. Other large-scale evangelistic thrusts included six Billy Graham crusades — three stateside, three abroad; John Haggal in Ulster; Leighton Ford in Canada; Chris Panos in India; the united effort at Brussels called "Eurofest '75," the extended South Africa meetings of America Enterprise; "Scrum Dendo," a 10-week summer evangelistic outreach in Japan by the Language Institute for Evangelism; denominational and missionary outreaches too numerous to list; fruitful camping ministries; and the relentless, creative evangelism of groups like street-preaching Jews for Jesus and media programs.

The new nation of Papua listed 86 per cent of its citizenry as Christian. In Spain the new Evangelical Tabernacle opened its doors — one of the first to advertise itself as a church. Radio and literature outreaches to Russia proliferated. From Zaire came the call: "Send us more missionaries!"

Believers in Sri Lanka opened the "Year of Evangelism," and the spirit of the 1974 International Congress on World Evangelization at Lausanne lived on in the 48-member Continuation Committee. The Sudan Interior Mission found eager interest in TEE (Theological Education by Extension) and Chinese officials touring the mainland reported great hunger for the Word of God.

As U.S. involvement in Indochina halted abruptly, so did the work of missionaries. Mennonites reported in the aftermath, however, that the Vietnamese church was "strong and active."

The martyr's crown was divinely assigned in 1975. The bodies of Minka Hanakamp of New Zealand and Margaret Morgan of England were found in Thailand. The Swiss League for Human Rights reported that Equatorial Guinea's President Francisco Macias was pursuing "militant atheism" in his country which is 95 percent Christian, leading to the death of some believers and the arrest of many more. Anglican Missionary Filipe Antonio de Freitas was slain in Angola. Missionary Douglas Hill, M.D., was killed in Ethiopia while treating famine victims in Marabaska.

In Chad, hundreds of Christian converts were reportedly tortured and killed. French Protestant missionary Paul Horala was captured and held in Chad. Authorities in Mozambique arrested members of 10 churches, including representatives of the Church of the Nazarene and the Assemblies of God.

Five Lutheran leaders were arrested as political tensions heightened in Namibia, South Africa. In Malaysia a Baptist pas-

tor and his family were held hostage in the U.S. Consulate by Japanese Red Army guerrillas.

American Evangelist Sammy Tippit and an associate were arrested by Soviet Police in Leningrad after the missionaries began passing out tracts and testifying of their faith. Georgi Vins, Baptist leader in the USSR, was sentenced to five years in prison to be followed by five years in exile on a charge of "damaging the interests of Soviet citizens under the pretext of religious work."

Chad expelled nine Swedish Protestant missionaries after placing them under house arrest for a week. Soviet police planted radioactive tracer paper to find and destroy an underground Christian press in the forests of the USSR.

Seven missionaries to Indochina, exposed to eight months of suffering and uncertainty in captivity, were released by the Provisional Revolutionary Government of Vietnam and tearfully reunited with their families.

Lebanon was split by a bloody civil war; Portugal's leftist government banned the Christian Democratic Party. Colombian authorities criticized Wycliffe Bible Translators for "prose-lytism" and "neo-colonialism" in their linguistic missionary outreach. Korea tightened police rule over religious freedom.

But missionaries didn't break stride. Interchristo's computerized service to missionary recruits installed a toll-free number to handle enlistments from youthful seekers after available global opportunities.

In a turnabout from tradition, believers from Third World countries sent missionaries to Western nations. Africans were dispatched to Britain; Japanese ministered in Texas; and a Korean missionary, using his own money, came to America to "save the soul" of the United States.

### Denominations

Mainline churches in 1975 exploited media, sought united efforts, collected larger offerings (through credit cards for the first time), and looked for ways to use vast property complexes more than several times a week.

Billy Graham saw the U.S. in 1975 entering a fourth "Great Awakening," but Lutheran pastor John Neuhaus charged that the church was committing institutional suicide by joining secular forces in good causes for social justice.

In 1975 the World Council assembled in Nairobi — the first time in the Third World toward which the 271-member agency's center of gravity was shifting.

Sunday schools declined in major denominations, flourished in conservative churches. Divorce among ministers was less a stigma. Tax reform did not reach traditional church exemptions. Security guards were hired for round-the-clock sanctuary protection. Church-sponsored credit unions prospered.

Southern Baptist membership soared close to 13 million and a record \$51 million budget was established. The Baptist World Alliance said the split among Soviet Baptists "appears to be healing slowly." The General Association of Regular Baptists announced in convention that the Baptist World Alliance "does not represent the historic position of Bible-believing Baptists everywhere." American Baptist Churches were urged to invade all political activities. The new "Primitive Baptist Convention" was launched with 68 churches.

"Charismatics" split and cemented churches. They gathered 6,000 strong in Dallas where their glossolalia was denounced by W. A. Criswell as an "aberration," and where Southern Baptists removed two congregations from area membership because of charismatic involvement. The movement spurred amity through "significant cooperation" among Protestants and Catholics in North and South Ireland.

Episcopalians led in women's ordinations and pushed for decriminalizing marijuana. The Christian and Missionary Alliance formed the "Alliance World Fellowship" in 42 countries and opened churches for Vietnamese refugees in the U.S. when their Indochina mission bases closed.

The Lutheran Church - Missouri Synod moved through doctrinal and legal tangles to an administrative phase, leaving the rift at the top unresolved, but a membership dip was slight. Income for the American Lutheran Church was up, but membership losses made leaders call for an "aggressive evangelistic outreach." An inter-church Lutheran council held its 20th meeting with Roman Catholics on papal infallibility and Lutherans collectively drafted several new eucharistic prayers for Holy Communion.

The two major Presbyterian denominations — the United Presbyterian Church in the USA and the Presbyterian Church in the U.S. — sought a joint headquarters for the first time since their Civil War split, but the issue of ordaining women caused a cleavage among clergy. The nation's newest Presbyterian fellowship (Presbyterian Church in America) grew to 100,000 the looked ahead positively.

More than a third of all United Methodist Churches in 1975 had fewer than 100 people, but the "Good News" movement with-



GEORGE WASHINGTON WRITES BAPTISTS — Richmond, Va., Sept. 1, 1789 — President George Washington assured the Baptists in a letter that "no one would be more zealous" than he in establishing barriers against the horrors of spiritual tyranny and persecution.

(Drawing used with permission of the Historical Commission, SBC)

In the 10-million-member church spiraled upward in membership. United Methodists came close to ordaining a homosexual; but a poll showed 85 percent against the action, so the matter was dropped.

The Assemblies of God recorded a 10.6 per cent membership rise over two years. Membership outside the states was set at more than 4 million, making the denomination the largest Pentecostal church in the world.

Debtors of bankrupt Calvary Temple in Denver began repaying payments of \$7.65 million under a final arrangement ordered by the U.S. Bankruptcy Court. Pastor and Mrs. Charles Blair sold their home, gave the proceeds to the church and began "living by faith" with the help of friends.

People of many faiths drew closer in formal and informal union. 1975 saw the formation of the World Association for Christian Communication, Baptist-Reformed theological alliances, an official set of marriage guidelines serving both Episcopalians and Roman Catholics, progress toward a church union of Scottish Presbyterians and Methodists, sanctuary sharing between Jews and Episcopalians, an announcement by the Christian Church (Disciples of Christ) that it is willing to recognize the baptism of other faiths, the issuance of a joint Protestant-Roman Catholic "Common Catechism," and exploratory meetings between Southern Baptists and Roman Catholics. Christians supported Jews against Arabs when a United Nations motion condemned Zionism (not Judaism) as a "form of racism."

Religion in Review will be continued next week. That issue of The Baptist Record will present the review of religion during 1975 in the realms of Education, Publishing, Broadcasting, Race, Names in the Headlines, and Deaths.

## Mississippi Baptist Sunday Schools Show 4,639 Gain

The Sunday Schools of Mississippi Baptist churches show a net enrolment gain of 4,639 for the 1974-75 year, according to Rev. Bryant Cummings, director of the Sunday School Department for Mississippi Baptist Convention Board.

Associational letters have been checked and compared to the previous year in the Sunday School Department office for this net enrolment gain.

Associations indicating a net gain or loss are indicated below:

Gain or Loss	Ass'n.	74-75 Enr.	Gain or Loss	Ass'n.	74-75 Enr.
+219	Adams	3708	+188	Jones	10,752
+112	Alcorn	4739	+5	Kemper	787
-10	Attala	3108	+37	Lafayette	3087
-17	Benton	924	+153	Lamar	2402
-106	Bolivar	3631	+155	Lauderdale	11,473
+37	Calhoun	4434	-17	Lawrence	2840
+8	Carroll	1179	-2	Leake	2539
+63	Chickasaw	2464	-973	Lebanon	9632
+109	Choctaw	1596	+913	Lee	10,093
+50	Clarke	2953	-98	Leflore	3801
+229	Clay	2990	+97	Lincoln	6930
-34	Copiah	4175	+6	Lowndes	5050
+194	Covington	2297	+102	Madison	2937
+631	Desoto	8624	+2	Marion	4361
+141	Franklin	1091	+250	Marshall	2362
-41	George	2223	+14	Mississippi	2573
+98	Greene	1319	-166	Monroe	4244
-20	Grenada	2653	+205	Montgomery	2196
+86	Gulf Coast	11,961	+43	Neshoba	3920
+558	Hinds	35,263		New Choctaw	700
+67	Holmes	1633	-75	Newton	3227
+1	Humphreys	1126	+11	Noxubee	956
-12	Itawamba	1612	+193	Oktibbeha	3965
+397	Jackson	11,662	+28	Panola	3307
+14	Jasper	1832	-100	Pearl River	5477
-2	Jeff Davis	2183	-2	Perry	1595

\* Church Withdrew from Association

## Associations Appoint Committees

(Continued from page 1)

Bena; Lincoln, Rev. Robert Harvey, Brookhaven; Lowndes, Rev. A. L. Michaels, Columbus; Marion, Rev. Alfred Jones, Columbia; Marshall, Mrs. Sallie Brewer, Morrowtown, Tenn.; Monroe, Mrs. Darrell Pritchett, Hamilton; Montgomery, Bobby Howell, Kilmichael; Neshoba, Mrs. Eleanor Burt, Philadelphia; Newton, Rev. Hardy Denham, Jr., Newton; Oktibbeha, Rev.

Jim Vance, Starkville; Perry, Rev. Fred Trexler, Richton; Quitman, Dr. Gordon Sansing, Marks; Rankin, Dr. David G. Durrett, Brandon; Riverside, Rev. Paul Harwood, Clarksdale; Scott, Curtis Burrell, Forest; Simpson, Rev. Oliver Ladner, Magee; Smith, Clyde Garner, Raleigh; Sunflower, Rev. Granville Watson, Moorhead; Tate, Rev. Claude Howe, Senatobia; Tippah, Rev.

Tommy Goode, Walnut; Union County, Rev. Jimmy Porter, Dumas; Walthall, Rev. Billy Murphy, Tylertown; Warren, Rev. Charles Funderburk, Vicksburg; Washington, Rev. David Mayhall, Greenville; Wayne, Mrs. Lucille Bailey, State Line; and Yazoo, Mrs. Marion Melton, Yazoo City. The names of other Bicentennial Committees or any correction of this list will be appreciated by Dr. Kelly.

## W. Va Editor Resigns To Return To The Pastorate

ATHENS, Ga. (BP) — Tom F. Lang, editor of the West Virginia Southern Baptist, will become pastor of Ocoee Heights Baptist Church, Athens, Ga., Jan. 1.

Lang, who also serves as director of the religious education division for the West Virginia Convention of Southern Baptists, will return to a church he served as pastor, 1963-68.

After eight years in the pastorate in Texas and Georgia, Lang moved to West Virginia in 1960, where he held two pastorates before joining the West Virginia Convention staff in 1972. He was president of the West Virginia Baptist group before it organized as a state convention and presided over the organizational meeting which led to full-fledged convention status in 1970.

## Bicentennial Prayer Lift Set Up For Pastors

(Continued from page 1) pray daily for those pastors even as they pray for the missionaries.

### Prayer List

First Week — 1976

Sunday, Jan. 4  
Rev. Jerry McRaney  
Rev. Ray Cowart  
Rev. Russell Naron  
Rev. Bryant Hailip  
Rev. James Smith  
Monday, Jan. 5  
Rev. T. C. Sandifer  
Rev. Odean Puckett  
Rev. Billy Thomas  
Rev. A. L. Newsworthy  
Rev. Gerald Buckley  
Tuesday, Jan. 6  
Rev. Marvin Cobb  
Rev. Jimmy McNair  
Rev. Robert Jones  
Rev. Steve Hardwick  
Rev. Charlie Odle

Wednesday, Jan. 7  
Rev. Willie Rooten  
Rev. Phil Hardwick  
Rev. Ralph Culp  
Rev. Duall Corbitt  
Rev. John Causery  
Thursday, Jan. 8  
Rev. Billy Jones  
Rev. Bill Fox  
Rev. Wray Moore  
Rev. Bobby Burreas  
Rev. Dan Emerson  
Friday, Jan. 9  
Rev. T. E. Davis  
Rev. Charles Stephenson  
Rev. Wayne King  
Rev. Rudy James  
Rev. Spurgeon Mullison  
Saturday, Jan. 10  
Rev. Willie Carter  
Rev. Tommy Vinson  
Rev. Keith Futi  
Rev. E. P. Baldwin  
Rev. Grant Clark



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIAL

### Jesus Christ, Man Of The Bicentennial

(Excerpts from a sermon prepared for delivery at First Baptist Church, Jackson, Sunday Evening, December 28, 1975)

Each January 1, for many years Time magazine has named a "man of the year" or "person" of the year. Sometimes the editors have chosen a group. In each case it has been the person or group whom the editors felt had made the most impact on the nation or the world during the preceding year. (The choice for this year, just announced, is a group, Women, with twelve women as representatives. They will be featured in this week's issue of the magazine.)

While thinking about the Time custom of selecting the person who has influenced the nation and the world, the question arose in my mind as to what person had been the most influential in the two hundred years of American history. Who would be the "Man of the Bicentennial?" The thought intrigued me, and I began to study the historical record.

As I pursued the idea I was brought face to face with the fact that Jesus Christ was the one person who had influenced America most during the past 200 years. I was not really surprised at this, yet had not been certain until I began to do research. There has been so much that was not good in our nation, especially in recent years, that I wondered, but close examination revealed that the good things overshadowed the bad, and that the good had come from the influence

of Christian men, and thus from Jesus Christ. There are numerous proofs of the fact that, even though there is so much that is not Christian in the historical record, still this nation has continually been under the influence of Jesus Christ.

1. When one looks at the beginnings of America he clearly sees that influence. The first people who came to settle here were seeking a place to worship Jesus Christ in freedom.

The Virginia Charter of 1607 says that the purpose of the colony was for the "glory of Almighty God" and "propagation of the Christian religion." The Mayflower Compact in 1620, mentions the glory of God and advancement of the Christian faith. The first Connecticut charter in 1639, states one of its purposes as being "for liberty and the gospel of Jesus Christ." The New England Confederation in 1643 announced one of its purposes "to advance the kingdom of Jesus Christ." Men like Roger Williams and others are known in history because of their determination that men should be free to worship, and they were followers of Jesus Christ. The record is clear concerning the influence of Jesus Christ on the beginnings of the American nation.

2. A careful look at the period of the founding of the new nation, two hundred years ago, reveals the strong Christian influence. One sees the Continental Congress opening its sessions with prayer. He listens to Patrick Henry standing in a CHURCH, saying "Give me liberty

or give me death." He stands in awe watching George Washington on his knees at Valley Forge. He reads the Virginia Acts on Religious Liberty. He studies the influence of Christians and even Baptists in shaping the Constitution. He gets to know the Christian men who later founded such organizations as the American Bible Society, who were influential in the national government and in the states and cities. Besides all this he sees the continual spread of the gospel and growth of the churches. The influence of Jesus Christ in the life of the newly formed nation is very evident.

3. When one follows the record through the past two centuries he sees the continued participation of Christian men and women in the nation's life, and perceives how strong was the influence of Jesus Christ. In every inaugural address from the founding of our country there is recognition of God and divine leadership. In every state constitution there is such recognition. Only men of God, and in the large majority of cases that will be followers of Jesus Christ, could create such a situation.

Compare this nation with those that are dominated by atheism, or by other religious leaders such as Mohammed, Buddha, Confucius, or others, and see what a difference Christ has made in the life in this land.

The freedoms we have, the institutions of service such as schools, hospitals, and charitable movements, all attest to the influence of Jesus Christ. These have moved to other areas of the world, largely through the love and concern for others generated here in America. The nation has always had strength of character to overcome the evil forces which certainly are here, and which oppose all of the things Christ brings us. Such character largely comes from the Christians, and thus from Christ.

Today we look at our motto, "In God We Trust," repeat our national pledge "...one nation, under God, ..." and sing our national anthem, "...in God is our trust ..." and know that Christian men, followers of Jesus Christ, have established our land.

As we come to the Bicentennial year all of us are conscious of the "sickness" of our nation at this time, and of the serious and tragic problems, which disturb us. As Christians we realize that the influence of Jesus Christ was never needed more than now. Christ can influence the nation best through the lives of persons who have Him in their hearts and let Him live through their lives. Let all of us determine that Jesus Christ shall be the "Man of the Year" in our own lives in 1976. If Christians do that He will be "Man of the Year" for our beloved nation.

## Looking Into 1976

At the Baptist Record we are looking into the new year, 1976.

It is the year of the American Bicentennial.

It has been designated as "Christian Citizenship Year" in the Mississippi Baptist Convention emphasis.

Early in the year in February, the Baptist Record will enter its 100th year of existence, looking forward to its 100th birthday the first week in February, 1977.

Mississippi College already is in its Sesquicentennial (150th anniversary) year.

All of this brings exciting planning to the editorial offices.

We shall be carrying many American Bicentennial features, and some of them begin in this issue. Watch for the numerous features on this which are scheduled for coming months.

Christian Citizenship will be emphasized through the year. Dr. J. Clark Hensley, Director of the Christian Action Commission of the

Mississippi Baptist Convention Board, is directing the "Christian Citizenship Year" emphasis, and will provide the paper with much material. Some is found in this issue.

Already we have carried stories concerning the Mississippi College celebration and we are sure others will follow.

Most of the emphasis on the Baptist Record centennial will come in connection with the event itself, but we are now getting ready for it.

In the next few weeks there will begin to appear a special series of editorials on Southern Baptists and their present day strengths, challenges and problems. It is an exciting time to be a Southern Baptist and a Mississippi Baptist, and the Baptist Record wants to share in the blessing of it.

These are just a few of the good things which are set for your Baptist Record for 1976. It looks like an unusual year, and perhaps one of our best. We invite you to share in every part of it.

## Bicentennial Feature

### Baptists Preach In Spite Of Jail, Bread, And Water

URBANNA, Va., August 26, 1771—(BP)—Four Baptist ministers were ordered held in close jail and fed on bread and water because they refused to quit preaching their doctrine in Middlesex County.

The preachers, arrested Aug. 10, 1771, while conducting an unauthorized Baptist meeting, were John Waller, Robert Ware, James Greenwood, and William Webber. They were held in close confinement.

The court's sentence was that each of the ministers post bonds totaling 75 pounds each under condition that they be of good behavior for six months. "Good behavior" meant that the Baptists were not to preach in the county.

The preachers refused to do this on the grounds that they "ought to obey God rather than men."

The Baptists told authorities at the time of their arrest that they had authority "from above" to preach. This was not good enough for the magistrates, however, who recognized only the license of the state church.

During the proceedings the ministers were under close guard as dangerous criminals, and their hearing was little more than a formality. At the time of their arrest, Webber who was preaching, narrowly escaped a clubbing by one of the officers. Thomas Waford, a Baptist layman who was later released, was severely beaten by a member of the posse which interrupted the meeting.

Although the prisoners were not being allowed outside their cells confinement did not prevent them from preaching. The day following their arrest was Sunday, so the prisoners conducted services with Greenwood preaching from his cell window.

The Baptists met with both bitter opposition and faithful support following their arrest. Large crowds attended their services, conducted every Sunday and Wednesday, and friends did what they could to make the prisoners comfortable.

On the other hand, their antagonists interrupted the jail services and attempted to drown out their preaching with loud noises and other distractions.



## THE BAPTIST FORUM

### Reader Sends Check To Village

Dear Mr. Odle:

I, as so many Baptists, have been negligent in giving directly to the Baptist Children's Village, thinking our church gifts through the Cooperative Program would take care of their financial needs.

Upon reading Mr. Nunnery's appeal in the December 4 Baptist Record, I am sending Mr. Nunnery a check today and have made a pledge to myself to send the Village something from time to time during the year. The children's needs, as the article so ably pointed out, are year round and not just at Christmas. I believe each of us Baptists has a direct responsibility to see that the Village has the necessary financial support.

Fellow Baptists, have you mailed your check for the children at the Village? I am sure Mr. Nunnery will receive mail directed to Baptist Children's Village, Flag Chapel Road, Jackson, Ms. 39209.

If you've never seen the children perform, plan to see "Christmas Sparkles at the Village" next year. It's wonderful!

Sincerely,  
Mrs. William E. Agnew

### Questions WCC News Story In Baptist Record

Dear Dr. Odle:

It is my understanding from what I've read and heard that the World Council of Churches is very much a leftist, Communist-favoring organization. If this is true, then why the article in our Baptist Record of Dec. 4 supporting and condoning the meeting in Nairobi?

If I am wrong on this point, I would appreciate very much your telling me exactly where I might turn to learn in detail what type organization the World Council of Churches is, since as a Baptist I would like to know just what type organization the Baptist church as a whole supports.

I'm very anxious to hear from you.  
Mrs. Thomas E. Parker  
McComb, MS

(The WCC article was a news story and nothing more. The Baptist Record neither condones or supports the World Council, and Southern Baptists have no relationship to it in any way. However, Southern Baptists need to keep up with what is happening in the religious world. That is why we often publish news of what others are doing. — Editor)

### Wyoming Pastor Grateful To Mississippi

Dear Brother Odle:

I bring you greetings from Wyoming. I have just finished reading the November 13 issue of the Baptist Record, and I felt led to write and tell you how much I appreciate and enjoy receiving your paper. I would like to thank Mississippi Baptists for their prayers and assistance to the churches of the North Plains Baptist Convention. We have just finished our annual meeting at Rapid City, South Dakota, and we rejoice at the progress that was reported from nearly every church in our conven-

tion. This could not have been possible without the concerted effort of Christians such as yourselves.

I especially would like to commend Brother Ervin Brown and Brother Armand Taylor of the Desoto Association for their excellent job of leading in a Sunday School improvement campaign in our church and Monroe Avenue Church at Green River. Along with their spiritual teaching and leadership, they proved themselves to be Christians of the highest order. God really blessed us through the efforts of these dedicated men. We have many needs in Wyoming and these men helped to fulfill a great part of our training and leadership needs. There were other dedicated men from your state that worked in this campaign throughout the convention, and wherever I go I hear glowing reports of their dedication and a job well done. Thank You, Mississippi.

Earl Wood, Pastor  
Calvary Baptist Church  
Rock Springs, Wyoming

## On The MORAL SCENE...

**BOMBING INCIDENTS** — During July 1975, there were 185 bombing attacks throughout the United States and Puerto Rico. This is compared to 204 bombing attacks during July 1974. According to preliminary figures for the first seven months of 1975, a total of 1,178 bombing incidents was reported as compared to 1,122 in the same period of 1974. Two hundred and six people were injured and 31 were killed in connection with the 1,178 attacks. Property damage from bombings was in excess of \$22,033,000 as compared to approximately \$4,000,000 during the same period last year. The leading targets were residences with 328 attacks. Commercial operations and office buildings were targets of 262 attacks, 151 attacks were against vehicles, 98 against schools, and 45 against law enforcement personnel, buildings, and equipment. (FBI Law Enforcement Bulletin, Vol. 44, No. 11, November 1975)

**SOAP OPERA MORALITY** — Soap opera people live in a world of fly-apart marriages: throwaway wives and — recently — throwaway lovers. Quite plausibly, the disposable marriage is a source of disposable children. . . . The most effective way the soaps do violence to images of family commitment is by their visual code denying that children are important in family living. . . . Soap opera people create a social world for their children that's stuck together with spit and scotch tape. Every one of the children in the country's daily dosage of daytime serials — every one — goes to bed unsure whether the woman called "mother" or the man called "father" will still be around for breakfast. . . . And saddest of all, in the daily show-and-tell of soap operas, nobody cares. Nobody really cares. (Human Behavior, p. 68, December, 1975)

## The Baptist Record

515 Mississippi Street  
Jackson, Miss. 39201

Joe T. Odle Editor  
Don McGregor Associate Editor  
Anne McWilliams Editorial Associate  
William H. Sellers Bus. Manager

Official Journal of the  
MISSISSIPPI BAPTIST  
CONVENTION BOARD

Earl Kelly  
Executive Secretary-Treasurer

The Baptist Building  
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: J. B. Fowler, McComb; Vance Dyess, Pearl; James Carr, Jackson; Ferrell Cox, Aberdeen; Sid Harris, Houston; Hardy Denham, Newton.

Subscription \$3.00 a year payable in advance. Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Press and the Evangelical Press Association.





From The Living Bible

Blessed is the nation whose God is the Lord, whose people he has chosen as his own. The Lord gazes down upon mankind from heaven where he lives. He has made their hearts and closely watches everything they do. The best-equipped army cannot save a king-for great strength is not enough to save anyone. A war horse is a poor risk for winning victories-it is strong but it cannot save. But the eyes of the Lord are watching over those who fear him, who rely upon his steady love. He will keep them from death even in times of famine! We depend upon the Lord alone to save us. Only he can help us; he protects us, like a shield. No wonder we are happy in the Lord! For we are trusting him. We trust his holy name. Yes, Lord, let your constant love surround us, for our hopes are in you alone. (Psalms 33:12-22)

Religious Heritage of America, Washington, D.C.



### Concord Hymn

By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here once the embattled farmers stood,  
And fired the shot heard round the world.  
Spirit, that made those heroes dare  
To die, and leave their children free,  
Bid Time and Nature gently spare  
The shaft we raise to them and thee.  
—Written by Ralph Waldo Emerson and sung at the completion of the Battle Monument at Concord, Mass., April 19, 1890.

### Paul Revere's Ride

So through the night rode Paul Revere;  
And so through the night went his cry of alarm  
To every Middlesex village and farm,

A cry of defiance, and not of fear,  
A voice in the darkness, a knock at the door,  
And a word that shall echo forevermore!  
—Henry Wadsworth Longfellow

### A Thoroughfare For Freedom

O beautiful for pilgrim feet, whose stern impassioned stress  
A thoroughfare for freedom beat across the wilderness!  
America! America! God mend thine every flaw,  
Confirm thy soul in self-control, thy liberty in law.  
—Katherine Lee Bates

## SCRAPBOOK

### Plymouth Rock

They laid the foundation of a  
state wherein every man through  
countless ages should have liberty.  
—Inscription on Plymouth Rock  
Monument

### Liberty Or Death

Only in states in which the power of the people is supreme  
has liberty any abode. — Cicero (c. 90 B.C.)  
Is life so dear, or peace so sweet, as to be purchased at  
the price of chains and slavery? Forbid it, Almighty God!  
I know not what course others may take, but as for me,  
give me liberty, or give me death.—Patrick Henry (1776)

### In Flanders Fields

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.  
Take up our quarrel with the foe:  
To you from falling hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.  
—John McCrae

### Freedom's Price Tag

We have enjoyed so much freedom for so long that we are perhaps in danger of forgetting how much blood it cost to establish the Bill of Rights.—Felix Frankfurter.

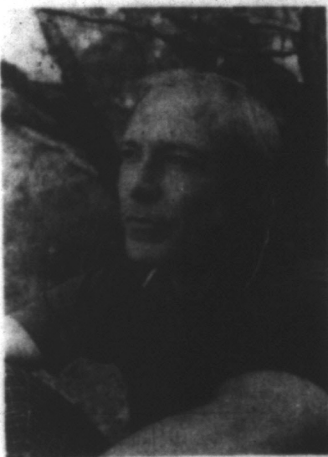
### Hope

The Declaration of Independence gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. — Abraham Lincoln

### Sweet Land Of Liberty

My country, tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrims' pride,  
From every mountainside  
Let Freedom ring.  
—Samuel Francis Smith

## M.D.—'Lord Closed Eye So I Could See Better'



Dr. Sam Cannata — "The Lord closed my eye so I could see better." (BP photo by Jim Newton, Brotherhood Commission)

By Jim Newton  
For Baptist Press

Dr. Sam Cannata didn't think much about it at the time. A small Rhodesian by had coughed — just once — while the medical missionary was examining sores in the youngster's mouth.

That one cough cost Dr. Cannata, Southern Baptist missionary, the sight in his left eye but, he says, actually changed his life for the better.

The child had Herpes Virus that causes ulcers in the mouth, not usually a serious disease.

But the virus entered the missionary's eye, causing an infection. As the weeks passed the infection grew worse, and three months later there was a secondary infection. Dr. Cannata spent nine days in a Rhodesian hospital, as the infection grew still worse.

The missionary doctor flew to his hometown of Houston, Texas, for specialized treatment at the Texas Medical Center and Methodist Hospital where a team of specialists worked six weeks to save his eyesight.

The infection in his right eye healed, but he lost the sight of his left eye. "The Lord closed my

eye so I could see better," Dr. Cannata now philosophizes. The eye itself healed, Dr. Cannata says, but it doesn't see.

While he was recuperating, he "looked back over my life and I didn't like what I saw," he recalled. After his eye had "healed," the doctor and his wife, Ginny, went to San Francisco for the 1962 Southern Baptist Convention. (Mrs. Cannata is the former Virginia Curry of Hollandale, Mississippi.)

"God convicted us of our sins, and we confessed how critical and jealous we had been of other missionaries and nationals. God forgave us and filled us with real joy," Dr. Cannata said, "but he also convicted us to confess our sins to another missionary couple whom we had criticized most."

When they walked into the Cow Palace in San Francisco the next morning, the first persons they met were the missionaries they had criticized. The two couples ate lunch together and, "Finally, we reached up and pulled off the masks we were hiding behind and confessed how critical we had been. . . Then they asked their missionary friends to forgive them."

"They forgave us and asked us to forgive them. It was a tearful, yet joyous experience," Dr. Cannata said.

"We learned a little that day," he added, "how to die to self. We learned a little who we are and who God is. And we learned who we can be if we will allow his spirit to fill our lives and take control."

Dr. Cannata's main thrust as a medical missionary is to the rural areas where he treats people in small villages who otherwise would have no medical care. He operates from a base government health center at Mehal Meda, about 100 miles from Addis Ababa, the Ethiopian capital.

The clinic was built for \$12,000 with Lottie Moon Christmas Offering funds (for foreign missions) and was given to the community. It was turned over to the govern-

ment which staffs the clinic with qualified personnel.

Dr. Cannata is not on the official staff but works at the clinic where he enjoys an excellent relationship with government health officials.

Four days each week, the missionary boards a Missionary Aviation Fellowship airplane and flies to four different rural clinics to provide simple treatment. He holds medical clinics at eight different villages in Ethiopia, driving to the others in a Land Rover ambulance.

There are no expensive buildings in the Ethiopian mobile clinic ministry. Rather, there is a simple basic clinic at Tasi-Tsina, about 10 miles from Mehal Meda, where Dr. Cannata stocks most of his medical supplies. He carries only a minimum of medical equipment and supplies to the remote

areas and said he can treat about 95 per cent of the medical problems adequately.

Most of the medical problems include, for example, skin diseases, eye problems, gastritis, parasites, venereal disease, pneumonia and virus infections, and malaria (in the low areas).

The Menz District is in the highlands of central Ethiopia where the altitude is about 10,000 feet. It has a cold climate, averaging 20 to 40 degrees at night.

Dr. Cannata's work in the clinics is part of one of the most comprehensive community development programs operated by Southern Baptist missionaries.

The total approach in the Menz district includes the work of a medical doctor, three agricultural missionaries, a veterinarian, and a team of field evangelists. The team has sought to not only

meet medical needs, but to improve the quality of stock raised by the Menz people, teach the people a trade and provide new markets for the rugs and other products they produce, and help the people help themselves.

The missionaries have also worked closely with the Ethiopian Orthodox Church, providing Bible study in the Amharic language in which many priests in the Orthodox church have participated.

Although Ethiopia is a country where drought and hunger are at their worst, the area affected is not near the Menz district.

Dr. Cannata holds one of his flying clinics in the Shenkora District, which is on the edge of the drought area. The most affected area, Dr. Cannata said, is in the eastern and southern regions of Ethiopia closest to the Saharan Desert.

Neither have Baptist ministries

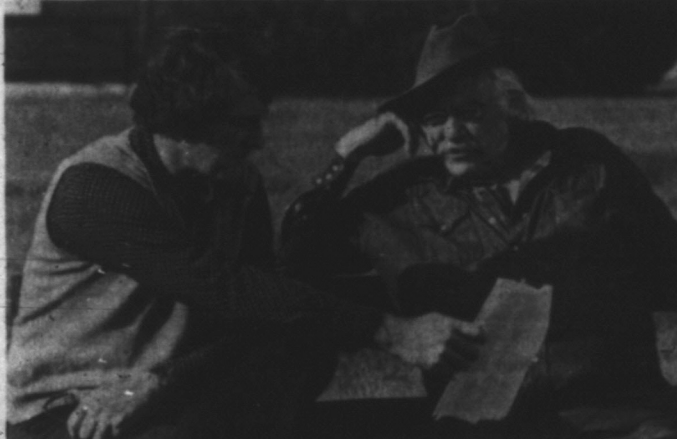
in Ethiopia been affected by the political upheaval in Ethiopia, because as Dr. Cannata said, "The new government has been very much impressed with our work and what we are doing to try to help the people."

That dedication to helping was illustrated a few years ago when Dr. Cannata examined the eye of an eight-year-old boy named Temba from the village of Ararti. Temba had been throwing stones with some friends, when a rock accidentally hit him in the eye.

Dr. Cannata examined the eye and took several stitches. A week later, he returned to examine the eye, hoping and praying there would be no infection. As he removed the bandage, he breathed a sigh of relief. The eye was healing.

Missionary Jerry Bedsole, the veterinarian on the missions team, was standing at his side as Dr. Cannata removed the bandage from Temba's eye.

"Good work, Sam," he exclaimed. "You have given this boy what you yourself do not have—two good eyes!" (BP)



### Baptists Are O. K.

Television actor Will Geer (right), Grandpa Walton on television's "The Waltons" series told Bob Thornton (left), TimeRite producer for the Southern Baptist Radio and Television Commission: "Earl (Hammer, creator and writer of 'The Waltons') is Baptist and he's told me all about you folks. If Earl says Baptists are O.K., then they're O.K." Thornton, who wanted "just a couple of hours" of Geer's time found the actor so interested in the work Virginia Baptist Homes is doing with the aging that he stayed two days to participate in filming at the Culpeper headquarters. Then Geer paid an impromptu visit to the Richmond campus. The film TimeRite is doing for the Virginia Baptist Homes is titled "Daybreak."—Radio-TV Commission Photo

## "One Nation Under God"—Hobbs' First Sermon Of Year

"A nation will never rise higher than the character and leadership of those who sit in places of authority," Dr. Herschel H. Hobbs tells Baptist Hour listeners in January.

Dr. Hobbs will begin a series of Bicentennial year sermons with the general theme, "One Nation, Under God."

"The Baptist Hour" produced and syndicated by the Southern Baptist Radio and Television Commission is heard on more than 354 stations across the nation. Hobbs is in his 18th year as Baptist Hour speaker.

"This series of sermons deals with principles which should prove helpful in whatever part of the world the audience happens to be in," Hobbs said.

The first sermon, "How Firm A Foundation" deals with the moral and spiritual foundations of

the nation. "Liberty is a gift of God," Hobbs reminds, "and the American principle of liberty is grounded in the Bible which recognizes that man is a special creation of God."

The second sermon, "You Are What You Read" emphasizes the importance of the Bible as one of the nation's cornerstones.

"It was upon this Word that our nation is founded. It is by obeying this word, of ignoring it, that our nation is founded. It is by obeying this word, or ignoring it, that our nation will stand or fall," Hobbs said.

In "Dependence or Independence?" Hobbs explores the nation's dependence on government.

It used to be, Hobbs said, when someone was ill, or his house or barn burned down, the neighbors pitched in and rebuilt it. "It never occurred to them to ask the town, city, county, state, or national government to do it for them."

"Today, the attitude exists that the government owes us something. And in the process we have little by little surrendered liberties we once enjoyed."

In "Debunking The Debunkers" Hobbs warns that any man who achieves greatness can "expect to be the target of criticism by the lesser of his contemporaries."

Hobbs said three characteristics of greatness include "being endowed with the capacity for greatness, living in an environment which calls forth that greatness, and being surrounded by lesser greats who contribute to his greatness."

### Reaffirm Our Faith

Many generations ago, Benjamin Franklin pointed across the hall of the Constitutional Convention at Philadelphia to the golden half-sun engraved on the back of Washington's chair, and he remarked, "Now, at length, I have the happiness to know that is a rising, not a setting, sun." And so today, when a single fireball can light the fires of ten thousand suns, we need to reaffirm our faith in America. — Nelson A. Rockefeller

## Ann Criswell Jackson—She Sings A New Song

By Nancy Carter

LOUISVILLE (BP) — W. A. Criswell's daughter says she does not have the faith of her famous minister father.

Shocked? Don't be. Ann Criswell Jackson, a concert vocalist whose father is pastor of First Baptist Church, Dallas, the world's largest Southern Baptist church, has her own personal faith in Jesus Christ.

That faith came about after years of bitterness, hate and alienation from the church, but not from her parents, she said.

Her resultant belief and life gave the "San Francisco - New York - Dallas operatic trained gospel singer" something to sing about, she noted during an interview at The Southern Baptist Theological Seminary here.

She explained the irony of someone steeped in Christian teachings and upbringing, hitting that

"bottom rung" before finding God as a young adult.

"Most of my life I was what I was because of who my parents were, but that's no longer true," she said. One experience that contributed to her eventual depression and disillusionment with Christianity resulted from a divorce from her first husband, when she was 20 years old.

"At that time it wasn't the most kosher thing to divorce. And there were people who knifed me good. Some people didn't even want me to sing religious songs. And that's when I decided, 'All right, if you don't want me, I don't want you.'"

Mrs. Jackson gave herself completely to her singing career, until she "encountered Jesus Christ" in San Francisco. But during those years of rejecting Christianity, she recalled, it never occurred to her to reject her parents as well. "I just never thought

of it that way," she said.

Her relationship to Jesus Christ "had to come on a one-to-one basis. . . I had totally left the church at that time," until San Francisco. "I couldn't have cared less, and I had stayed that way for about eight years. . . I realized that if I kept on the way I was going, I would literally destroy myself. . . I just said 'Help.'"

"And God responded, although it took time. I had done a whole lot of damage to myself, and I had a whole lot of hate. . . I'm just now to the place where I can be completely relaxed with the whole thing," she added.

Having Criswell, a former Southern Baptist Convention president, as a father has been a help and a hindrance, she noted.

"It has been advantageous in that I'm not a total unknown since I have his name. But it's a disadvantage because some people are jealous of that name and what he's done. Strangely enough, a lot of them are preachers."

"He has quite a few definite views about things, and a lot of people disagree with him. So it's been a disadvantage in that sense."

Mrs. Jackson said she was never around her father much be-



Ann Criswell Jackson

cause of his constant day-night schedule as a denominational leader and pastor. She is feeling closer to him these days. At Southern Seminary, she gave a concert and sang during a week of

services for which he was guest speaker.

"Since I've started singing with him, I'm the closest I've ever been to him. People ask me, 'Don't you feel resentful that you didn't have a father?' It never occurred to me. If God calls you, there are some sacrifices you've got to make."

"There are some pastors who have told me, 'I couldn't give up my family.' Well, he (Criswell) didn't give up his family. Just because he's not there bodily to eat eggs in the morning and steak at dinner doesn't mean he gave us up," she stressed.

Now married to a Dallas surgeon, Ken Jackson, who is also a concert pianist, Mrs. Jackson feels she has gained acceptance of herself and her music. She and Jackson met when he accompanied her in a program over five years ago.

"Music means everything to me," she said. "I'm not a housewife and am not particularly domestic. I asked the Lord, 'If you ever have me to remarry, please make it someone who loves my music.' And he (Jackson) does," she beamed.



## Advocate Of Religious Freedom

## The Weight Of Words



In 1635, a young religious and political radical was banished from the Massachusetts Bay Colony. By his own account, Roger Williams was "sorely tossed" through 14 weeks of bitter wind and, "sick with fever," forced to wander through the wilderness "not knowing what bread or bed did mean." By foot, by canoe and with the help of friendly Indians, Williams managed to arrive at the Seekonk River. There he founded the town of Providence, in which freedom of conscience was to be for the first time really observed in America and church and state governments were for the first time separated.

Born in London in the early 1600s, Williams was ordained an Anglican priest but soon espoused Puritanism and came to Boston in 1631. He became minister of the Salem church but his radical theories—he denied the validity of the Massachusetts charter and declared that the civil magistrates had no power over matters of conscience—alarmed the Puritan oligarchy and he was expelled.

In Providence Plantation, later Rhode Island, there was no religious test for holding public office as there was in Massachusetts. On the grounds that the first four commandments are religious injunctions, magistrates were forbidden to punish citizens who broke them. Use of the term "goodman" was banned—only God, Williams pointed out, is truly good; and a Jew named Michael Lopez became the first of his religion to follow his creed in the midst of Protestants in the colonies. (RNS Photo)

By Ruby Buckley

There are about 600,000 words in the English language. Yet only 350 words make up 81% of all speech. The other 500,641 appear less than once in every five utterances. There is really a lot of room for us to improve our vocabulary so we can "say what we think."

Words are verbalized thoughts that give us a view of the heart of a person. They tell more than what we're thinking at the moment. They also tell what we're like on the inside.

The human heart is a precious and beautiful thing. It is marred only by wounds of a thoughtless and not too intelligent world. In a physical sense the heart is tough. It will give service up to a hundred years. But in an emotional sense it is susceptible to wounds of indifference, thoughtlessness and neglect.

Often people walk around with broken hearts, broken spirits and broken identity because of words. Somewhere along life's paths their spirit became twisted as they stumbled and fell and got up to walk crooked because of harsh words from one near them.

Jesus placed much emphasis on words. He is the Word that became Flesh. The thought, the idea, the expression of God's love. And His words spoken to us are precious. Among them are these.

"I am. Stop being afraid."

"Let her alone. She has done a beautiful thing for me."

"Come, walk with me. I will help you."

"I love you."

"If you love me, then my Father and I will come and make our home within your heart."

"With joy you shall draw water from the wells of salvation."

"Go on! Go on living in My love!"

To chisel from hard, shapeless marble an angel. To transfer beauty from field to canvas. To make the music of the mind audible through training and skill as ten fingers touch the keyboard. To carve from the dullness of life beauty and purpose through thoughts rightly expressed. "A word spoken at the right moment, how good it is!" (Prov. 15:23).

None is easy, but so needful. Your words, "spoken at the right moment," could be the most significant gift you will give. It was His.

## Missionaries On Furlough

The following Mississippi missionaries are now in the States on furlough.

Jerry and Bobbie Rankin, Indonesia, 208 East Main St., Clinton 39056, Winfield and Laverne Applewhite, Indonesia, 715 E. Northside Drive, Jackson, 39206; Guy and Lois Henderson, the Philippines, 2334 Coronet Place, Jackson, 39204; Donald and Barbara Anne Chiegar, Thailand, 1625 Easy St., Yazoo City 39194 (the Philgears will return to Thailand this month).

Dorothy Latham, Brazil; Box 16, Forkville, 39076; Hal and Lou Ann Lee, France, 5111 Orchard Road, 3211, Pascagoula 39367; Thomas and Marilyn Nabors, Gaza, 604 N. Highland, Memphis 38122; James and Edna Foster, Philippines, 232 Cherokee Drive, Twin Lake, Walls, 38680; Georgia Mae Ogburn, Chile, C-o W. B. Ross, 3219 Highland Avenue, Meridian 39301.

Margaret Fairburn, Liberia, Charles and Sandy Long, Belgium, and John and Nell Smith, Indonesia, were to arrive in Mississippi in December.

Money still talks today, and the tighter it gets the louder.

Reasoning based on few facts leads to faulty conclusions.

It has failed to receive the Attendance Banner only one year. It has failed to receive the Efficiency Banner three years, but never two years in a row. In its 20 years, Second Baptist has been strongly oriented to training and evangelism. Mr. Hamner is justifiably proud of his church's record in these areas, but emphasizes the fact that whatever has been accomplished has been for and through the Lord Jesus Christ. Rev. Doyle Cummings is pastor.

Next year I'm gonna' lose this twenty pounds. . . . Next year I'm gonna' pay off those charge accounts and go without cash; or go without. . . . Next year I'm gonna' buckle down and study and make good grades. . . . Next year I'm gonna' get back to prayer meeting. . . . Next year I'm gonna' spend more time with my children. . . or my parents. . . or my husband. . . or my wife. . . . Next year I'm gonna' tithe. . . . Next year I'm gonna' save some money. . . . Next year I'm gonna' do things for sick, sad friends. . . . Next year. . . . Next year. . . . Then next year becomes this year, and this year becomes next year only minutes before it becomes last year. . . . Next year. . . . Next year. . . . This year. . . . Last year. . . . Next year. . . . And all the time, the time is now. . . . If we get rid of our charge accounts, I'll let you know.



What new can you say about a new year? Poems, stories, essays, columns, news commentaries seem to have said it all.

Maybe there is a message for us in what came, a few seasons back, to be the chant of Mississippi State University football fans. Confident of winning a game, only to be disappointed by losing again, they let every stadium saying, "Just wait 'til next year."

Finally, sure enough, next year came and they have had some winning seasons.

While many of us have kidded State fans unmercifully about this "To 'til next year," we have been practicing the same thing. . . .

Next year I'm gonna' lose this twenty pounds. . . .

Next year I'm gonna' pay off those charge accounts and go without cash; or go without. . . .

Next year I'm gonna' buckle down and study and make good grades. . . .

Next year I'm gonna' get back to prayer meeting. . . .

Next year I'm gonna' spend more time with my children. . . or my parents. . . or my husband. . . or my wife. . . .

Next year I'm gonna' tithe. . . .

Next year I'm gonna' save some money. . . .

Next year I'm gonna' do things for sick, sad friends. . . .

Next year. . . .

Next year. . . .

Then next year becomes this year, and this year becomes next year only minutes before it becomes last year. . . .

Next year. . . .

Next year. . . .

This year. . . .

Last year. . . .

Next year. . . .

And all the time, the time is now. . . .

If we get rid of our charge accounts, I'll let you know.

## First Lay Renewal Weekend In Smith County

Adults and youth, above, under leadership of John Welch, led First, Raleigh in the first Lay Renewal Weekend in Smith County. Dr. Robert Perry, Raleigh pastor, says, "I believe this was the greatest spiritual weekend I have ever experienced in any church I have pastored. Our membership felt the impact and our church is still experiencing high attendance and spiritual service nearly two months later. I fully recommend Lay Renewal Weekends to any church."

## 'Baptist Bed And Breakfast': A Bicentennial Contribution

BOWIE, Md. (BP) — The Maryland Baptist Bicentennial Committee has endorsed a "Baptist Bed and Breakfast" (BBB) plan which would provide a morning meal and night lodging for Baptist wayfarers during the Bicentennial observance in 1976.

The idea was presented by Mrs. Robert Giles of 12804 Kilbourne Lane, Bowie, Md. 20715, a member of the committee.

The plan employs Mrs. Giles' living room as a central check-point for thousands of potential match-ups between Maryland Baptists and other Southern Baptists traveling from around the country to the nation's capital during the Bicentennial.

Potential guests will fill out a registration card, pay a \$3 fee to cover costs, and receive an identification card to present to their Maryland host for the evening.

Mrs. Giles, who expects the heaviest interest to coincide with the annual meeting of the Southern Baptist Convention (SBC), June 15-17, 1976, in Norfolk, Va., said she wants the program to catch on for several reasons.

"We need for Baptists in different parts of the nation to be able to share what is happening in their lives and in their state," says Mrs. Giles, a member of Bowie Baptist Church. "Hosts

in this area can share what they know about the history with their guests, many of whom have never been in this part of the country."

She said the overall effect of BBB "will be that Baptists can become more aware of the history in different parts of the nation and familiar with Baptist work throughout the SBC."

BBB has been listed and registered as a Horizon '76 event by the Washington, D. C. — based American Revolution Bicentennial Administration (ARBA) and approved by the Bicentennial Register for Maryland.

## American Issues Forum Initiated At 1st, N. O.

First Church, New Orleans during the fall of 1975 initiated a Bicentennial American Issues Forum discussion series, beginning with "A Nation of Nations" program. Dr. William Reeves spoke on the subject of "The Founding Peoples." Dr. Helen Falls discussed "Two Centuries of Immigrants" and "Out of Many — One." T. J. Bethune served as moderator. "We Pledge Allegiance" was the theme of Pastor J. Truett Gannon's message.

## Bethel To Build Family Life Center

Bethel Church, Brandon, recently broke ground for a Family Life Center. The pre-engineered structure will be a combination educational and recreational facility. Corkern Construction Company of Jackson has been awarded the building contract. Work is to begin immediately, according to an announcement by the pastor, Rev. Elton Moore, above, center. The Building Committee is composed of Adrian Stringer, Tommy McKay, P. L. Nichols, Mrs. Jewell Walker and Johnny Sheppard.

## Lone Star Church Is Constituted

Long Star Mission, Covington County, Rev. Dwight Geist, pastor, officially became a church in constitution and dedication services held December 14.

Lone Star Church is the first church to be constituted in Covington County since 1923.

Rev. M. L. Faler, first pastor of Long Star Mission and present pastor of Waller Church, Bossier City, La., preached at the morning service. Dr. Thomas M. Hall, former pastor of Seminary Church and present pastor of First, Purvis, was featured speaker for the constitution service in the afternoon.

Christian Way Singers, The Hooks Trio, and The Glory Sound presented special music after dinner at the church.

The Lone Star Mission was launched in 1962 by Seminary Church when Thomas Hall was pastor. First services were conducted in the old Lone Star School gymnasium on February 17, 1963. Pastor Hall and Seminary members brought a piano to the mission weekly in a pickup.

The old gym was bought and used as the church for a while. Covington Association, Mississippi Baptist Convention, and others helped with financial assistance. A new building, the present sanctuary, was dedicated in 1969. A trailer bought by the mission is a temporary pastorage. The mission began a bus ministry earlier

## Second, Indianola Takes Awards

Church Training has always been an important part of the life of Second Church, Indianola. This truth was reemphasized on November 24, when both the Attendance and Efficiency Banners for M Night were awarded to this church. A total of 93 members present easily took the attendance banner. Sixty eight percent of enrollment present insured that Pat Hamner, Church Training director, would be awarded both banners.

Mr. Hamner states that this is really nothing new for Second Baptist. In the years the church has been involved in Church Training

## Albert McQueen's 50 Cents In A Fruit Jar Still Grows And Grows

By David Farrell, In The Pearl River Journal

The late Albert McQueen's widow's mite, 5 cents in a fruit jar, the first donation that began the building program of the old Santa Rosa Baptist Church, has been multiplied a thousandfold.

When the test site moved in, forcing the church to disband in the early 1960s, the government gave the church \$42,500 for the property, and interest from the money has amounted to \$35,726.95 over the past 12 years, which was given to the Cooperative Program, a mission program of Baptists.

The Lord took Albert's two fishes and has fed thousands.

On Sunday, Nov. 9, about 75-80 former members and friends of the Santa Rosa Baptist Church, which was forced to disband because of the incorporation of the little village of Santa Rosa into the test site buffer zone in the early 1960s, had their 12th annual reunion.

The reunion had always been held at the site of the former Aaron Academy School, an historic old school that had functioned since the late 1800s, because this is where the services had been held during the early days of the church, while it was first considered a mission and during the construction of the church building.

Because of inclement weather, the group this time met in the home of Mr. and Mrs. T. J. Frierson.

A potluck luncheon was held, after which the group worshiped in song led by Landris Lee, a former minister of music of the church. Rev. Richard Leubert led the group in prayer.

Mrs. Frierson directed the business of the group since Mrs. Elvis Robinson was ill.

Willie Thigpen, 71, was the oldest male present; Mrs. Lola Keller, 75, the oldest female; Rachel Lee, 6 months, the youngest female, and Dwayne Lee, 4, the youngest male.

Since the church was disbanded, 28 members have died.

Rev. and Mrs. Leubert, who are now living in Gretna, La., were the only former pastor and wife to attend the reunion. However, the group received two letters from former pastors, Rev. and Mrs. Olyn Sims and Dr. Franklin Atkinson.

Rev. Sims was the first pastor of the church, and he wrote that his wife was currently in the hospital. Rev. Sims is now retired. Dr. Franklin, who is at Marshall, Tex., wrote that he is teaching at East Texas Baptist College and is serving as interim pastor in surrounding churches.

The financial report was given

by Mrs. Mary McQueen. The church was paid originally \$42,500 by the government for the land.

Given to the Mississippi Baptist Foundation when the church disbanded in December, 1963, was \$36,171.51. Capital gain of \$4763.98 on the investment, plus a 1974 gift of \$5 from Dr. Bob Crawford, have brought the present balance with the Mississippi Baptist Foundation to \$40,940.09. Other small portions of the money went as love offerings to former pastors, ministers of music and expenses for reunions. An amount of \$750 was paid to Mrs. Olivia Pitts for land she has donated for the building site.

During the past 12 years, the original investment has earned \$35,726.95, which has gone to the Cooperative Program. The interest earned each year will continue to go to the Cooperative Program as a perpetual gift.

When the church disbanded, members were in a quandary about what to do with the money. Rev. Leubert suggested it be invested and put to work for the Lord drawing interest.

Santa Rosa Baptist Church was organized as a mission on Nov. 21, 1947, and began worshipping in the old Aaron Academy School under the leadership of Rev. Olyn Sims.

The first gift was given by the late Albert McQueen, which like the widow's mite was small, 50 cents in a fruit jar. The mission petitioned to enter the Pearl River

Baptist Association on Oct. 2, 1949, and was accepted.

At the time of disbanding, members voted to give the church building and educational building

to Waveland Baptist Church. Included in this was a library of 1,500 to 2,000 books, which had been collected by Mrs. Mary McQueen. The parsonage was also included in the gift.

Each member was given a song book and the piano was given to Mrs. Willie Thigpen, who had been pianist for years. The former pastors of the church were (in order of their pastorates): Rev. Olyn Sims, Dr. R. S. chairmen; T. J. Frierson, chairman; John L. Gilbert, Rev. Richard Leubert, Rev. Max Thurman, Rev. W. J. Glaze (deceased) and Rev. Jimmy Douglas.

Officers elected for the following year were: Landris Lee, president; Mrs. Waine Casanova and Mrs. Ruth Frierson, publicity chairman; T. J. Frierson, chairman for reunion facilities; Mrs. Irma Frierson, secretary and Mrs. Mary McQueen, historian.

Rev. J. C. Herrington dismissed the group with a prayer for Mrs. Sims' speedy recovery and for another enjoyable reunion.

As THE JOURNAL was going to press, a church official said the group had received a check in the mail from Mrs. Lucille West for \$10, which will be added to the rest of the money. Albert McQueen's 50 cents in a fruit jar keeps on growing and growing.



OLD SANTA ROSA CHURCH—Many area residents remember the old Santa Rosa Baptist Church that stood at the cross roads at Santa Rosa before the little community and church were obliterated when NASA arrived in the early 1960's. Huge volumes of traffic passed through the small town on old Hwy. 11 running into New Orleans. Here from left Docia Stillwell, Mrs. Mary Curry and Mrs. Georgia Vancil attend a WMU meeting in the early 1950s.



# Mississippi Action For Progress, Inc. Honors Mr. Cooper

The Board of Directors, Mississippi Action for Progress, Inc. honored Owen Cooper, Chairman Emeritus, with a program and reception Sunday, December 14 at the Downtown Holiday Inn, Jackson. The program began at 5 p.m. with a "This Is Your Head Start Life" feature recounting Mr. Cooper's role in the formation and organization of MPAP, Inc. The Honorable R. Sargent Shriver, the Director of the Office of Economic Opportunity at the time MAP was organized, was guest speaker. The Honorable H. D. McGee, Mayor of Fulton, Mississippi, is the new Chairman of the Board of Directors.



## Two Lanterns Shining In The Steeple

BOSTON—Two hundred years ago, on April 19, 1775, two lanterns shining in the steeple of Boston's Old North Church sent Paul Revere on his historic ride to warn the towns of Lexington and Concord that the Redcoats were coming. On the following day, the British battled American rebels at the two towns and the Revolution began. This year, these historic events were reenacted. At left, President Ford and the Rev. Robert



W. Gollidge, vicar of Old North Church, carry a lantern in the historic Boston church during a ceremony marking the anniversary of Paul Revere's ride. At far left is Episcopal Bishop John M. Burgess of Massachusetts.

At right, American minutemen return fire on British soldiers during the reenacting of the battle of Lexington. (RNS Photo)

## They Called It America

God built him a continent of glory, and filled it with treasures untold. He studded it with sweet-flowing fountains, and traced it with long-winding streams. He carpeted it with soft-rolling prairies, and columned it with thundering mountains. He graced it with deep-shadowed forests, and filled them with song.

Then He called unto a thousand peoples, and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes, and in their hearts the glory of hope.

And out of the bounty of earth, and the labor of men, out of the longing of heart, and the prayer of souls; out of the memory of ages, and the hopes of the world, God fashioned a nation in love, and blessed it with purpose sublime. And they called it America.

—Rabbi Abba Hillel Silver

## Sunday School Lesson: International For January 11, 1976

# The Kingdom Way Of Life

By Wm. J. Falls  
Matthew 6:19 to 7:29

During the last several years some parents and other adults have been bewildered and hurt when teenagers have left home to join a commune with other young people. Many of these ventures have shown the influence of drugs and have revealed a casual attitude toward sex. But some have had a strong religious flavor, have repudiated drugs, have played down the influence of "things" in life, and have shown strict moral discipline. Some young people have said they were tired of the materialism of their families, the wastefulness of society, and the depersonalization of modern life. Some church young people have said that the way of life practiced by Christians seemed little different from the non-Christians. Where should the differences show up? Jesus offers some uncomfortable answers in this lesson.

**The Lesson Explained**  
**NO PERSON CAN HAVE TWO MASTERS (vv. 19-24)**  
Treasurers on earth represent things temporal and tangible. Handsome woolen cloth can be destroyed by moths. The word for rust here really means "eating" and could refer to the bugs and vermin that can consume or contaminate stored food—even the best. Iron tools can be made useless by rust. And things more valuable than these are always at the mercy of persistent thieves. Treasures in heaven, however, are quite different. They are intangible and eternal. They are deeds of kindness, words of consolation and encouragement, ventures for truth and justice, the gift of self in friendship, and support for the needy—all without demanding anything in return. Treasures in heaven are multiplied as we obey God's law and serve our neighbor—all in love. They cannot be stolen. By drawing this contrast Jesus did not mean we were to ignore the needs of the family, yield to a vow of poverty, or refuse to make some preparations for tomorrow. But he was saying that "where your treasure is, there will be your heart be also." It is a matter of priority. He who spends himself on earthly treasure will eventually lose his investment. Of to put it another way: "No man can serve two masters." If he uses most of his creativity and energy for making more than a living, he is probably serving mammon. That word means property, and when used in opposition

to God, it represents the tyranny of things.  
**DON'T LET THINGS DISTRACT YOU (vv. 25-32)**

To be specific about the principle stated in verse 24, Jesus talked about the value of food and clothing when compared with the value of life. "Take no thought" in the King James Version is not what Jesus meant in the language of our day. He expected persons to plan and work to earn food and clothing, but he did not

want his followers to be anxious or distracted about the things to meet physical needs. God cares for the birds; he will also care for us.

No matter how anxious a person may get, he cannot increase his height. Even hard wishing will not add six inches to a yearning basketball player. Being worried about adequate clothing is just as futile. Surely our Father is more concerned about us than he is for wild flowers, but look what he does for them! The problem with

the worriers is lack of faith. They've heard about God's goodness but don't really believe it. They act as though there is no God, that he is not able to help, or that he cannot be trusted. That is the thinking of the Gentiles ("pagans") would be a better translation; they are frantic worriers.  
**SEEK FIRST THE KINGDOM (v. 33)**

This verse sums up this whole discussion of priorities and anxiety by pointing to the believer's prime concern. Keep your life focused on the reign of God—let him and his righteousness rule you—and all of life's lesser needs will be met. Thus, the kingdom way of life provides a different standard of values; it helps the believer see God and himself in proper perspective.

## Sunday School Lesson: Life and Work For January 11

# What Is Crossbearing?

(NOTE: Beginning this week, the Sunday School lesson commentaries will be printed a week in advance of the schedule heretofore used. In this way, those using it will have time to read the lesson material before the Sunday Record should be late in arriving.)  
By Bill Duncan  
Matthew 16:13-17:27

What does the cross symbolize to you? Is it some inescapable burden that you cannot push aside? Is it trouble? To people of Jesus' day, the cross represented the worst form of death. It was worse than the electric chair because it took longer and the person remained conscious through much suffering.

The cross was at the heart of Jesus' ministry. Did he know he would be killed on a cross? By the use of the cross, Jesus demonstrated his own role of Suffering Servant. His humble life was to lead him to suffer, not be given earthly rule and riches at this time. He would not live forever. He must go to Jerusalem to die. Therefore, to accept Jesus is to accept him on his own terms, including the cross.

The confession of Simon Peter

says, "You are the Christ, the Son of the living God." But without the cross it was nothing. So he interpreted the way of discipleship as the way from the cross with Christ as the Son of God in the heart.

In order to describe discipleship Jesus said, "If any man wishes to come after me, let him deny himself, and take up his cross, and let him follow me." Crossbearing means self-denial—putting self to death on the cross and putting God first in all our decisions regardless of the consequences.

The characteristics of individuality are independence and self-assertiveness. It is the continual assertion of individuality that hinders our spiritual life more than anything else. God wants to bring each person into union with Himself, but unless you are willing to give up your right to yourself He cannot. "Let him deny himself"—deny his independent right to himself, then the real life has a chance to grow. The cross is the place of death used to crucify the self.

To deny one's self means in every moment of life to say no to self and yes to God. To deny oneself means once, finally and for all to dethrone self and to enthrone

God. The life of constant self-denial is the life of constant assent to God.

What did Jesus do on the cross? He died for me. He did something for me that I could not do for myself. The atonement was the means of salvation. When I take up my cross, it is not some service for myself but for others. The cross represents abandonment of personal ambition to serve Jesus Christ. The life of discipleship is sacrificial living. He will certainly have to sacrifice time and leisure in order to serve God.

Luke in telling this idea said the command of Jesus: "Let him take up his cross daily." The really great lives are not just the great moments of sacrifice, but lives lived in the constant hourly awareness of the needs of others and

the demands of God.

The way of the cross is perfect obedience which is expressed by the term "follow Jesus Christ." The Christian discipleship walks in the footsteps of Christ, wherever Christ may lead.

Is not this a dangerous way of life? If we meet life with the constant search for safety, security, ease and comfort, if every decision is taken from the worldly-wise and prudential motives, we are losing all that makes life worthwhile. It is the men who are willing to give their all that write Christian history. It is the man who is prepared "to bet his life that there is a God who in the end finds life." The man who is faithful may die but he dies to live; the man who abandons his faith for safety may live, but he lives to die.

How much of what you call Christianity is cross-bearing? How many people do you know who give sacrificially? How many people do you see deny self in order to serve others?

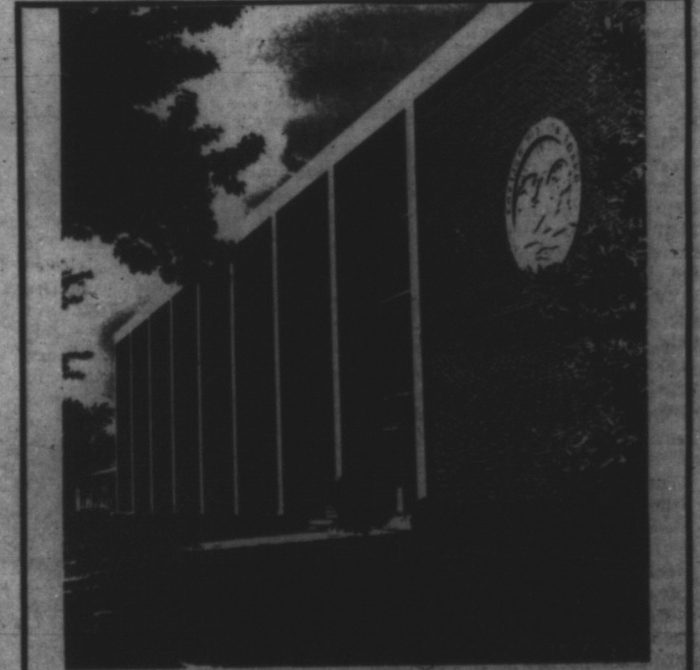
If contact was made, religion to them said there must be ritual of cleansing measures. So much of the question of the faith of the Pharisee had to do with works or outward expression. Therefore, their religion was very misleading.

In the teaching of Jesus, the part of man that matters is his heart. What matters to God is not so much how one acts, but why he acts, not so much what we actually do, but what we wish in our heart to do. According to Jesus, no man can call himself a good man because he observes external rules and regulations. He can only call himself a good man when his heart is pure.

A great deal of what we call Christianity is far too easy. To go to church regularly, to give liberally to the church are all external things. They are means to an end, but not the end.

We need always to remind ourselves that Christian discipleship consists in personal relationships and in our attitude to God and to our fellowmen. The true blessings are the blessings of the heart and the true change is not the change of outward circumstances but the change of the hearts of men. Jesus Christ changes men's hearts and in turn their outward expressions of faith become real.

ANNOUNCING OUR  
FIFTH TOUR  
10 days in Israel & Rome  
March 11-20, 1976  
**\$869**—First Class—  
All Inclusive  
From New York  
For Brochure & Information, write or call  
Dr. E. Raymond Lloyd  
First Baptist Church  
P. O. Box 957, Nashville, TN 37209  
Church Members—Why not send your Pastor?



SHOULD YOUR  
BICENTENNIAL TRIP  
INCLUDE A STOP  
HERE?

CHURCH BUSES  
Mississippi Baptist Convention  
1000 N. Main St., Jackson, MS 39201  
Phone: 392-1234

DIFFERENT BOOKS \$17.00  
90 Fold and Cut Sermons  
SAMPLE CHAP. FOR STAMP  
VISUAL EVANGELS  
1401 Ohio St.  
\$2.50 Michigan City, Indiana (46360)

CHURCH FURNITURE  
At a price  
Any Church Can Afford  
Write or call  
WAGONER BROS.  
MFG. CO.  
Phone 883-2448  
Booneville, Arkansas

NEW AND USED BUSES  
Complete Stock from 12 to 64  
Passengers  
Year end close out on all Used Buses from 10%  
to 25% discount.  
BUS SUPPLY CO., INC.  
Rwy. 86 E., P.O. Box 508  
McCOMB, MS 39048  
Phone: Office (601) 684-2200

FREE CATALOG  
More than  
400 varieties to  
choose from  
STARK BROS. All-  
New Free Catalog  
Shows How You Can  
Have an Orchard in  
Your Backyard with  
STARK DWARF  
TREES that Bear  
Full-Size Fruit!  
Make EXTRA MONEY!  
Men! Women!  
Check coupon for  
FREE Sales Kit.  
Kit Make money  
taking orders in  
your spare time  
or full time.  
See how to grow full-  
size sunny-gold or crim-  
son-red delicious Stark  
Apples, Peaches, Cher-  
ries, Pears even in a  
tiny yard. Harvest bush-  
els of fruit for table, can-  
ning, freezing or to  
sell at profit. More than  
400 varieties of Exclu-  
sive Leader and U. S.  
Patented Fruit, Shade  
and Nut Trees, Vegetable  
Seeds, Roses, Shrubs  
and Vines—all pictured  
in glorious color. Mail  
coupon TODAY!  
STARK BROS. Nurseries  
Box A27416, Louisiana, Mo. 63055  
STARK BROS. Nurseries  
Box A 27416, Louisiana, Mo. 63055  
☐ Rush New Color Catalog ... FREE!  
(Please Print)  
Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
☐ CHECK HERE for Free Money-making  
Outline.



## Names In The News

David Lynn Finnell, former Mississippian, and student at Southwestern Seminary, Fort Worth, is serving as minister of education and administrator for First Church, Benbrook, in Fort Worth. Mr. Finnell was one of 37 Southern students recently selected for listing in the 1976 edition of *Who's Who Among Students in American Universities and Colleges*. He is married to the former Linda Lipscomb of Jackson.

Mr. and Mrs. Peyton M. Moore, formerly missionaries to Vietnam, have been reassigned to Hong Kong (address: 169 Boundary St., Kowloon, Hong Kong).



Mount Vernon (Holmes) has presented pins for perfect attendance in Sunday School to four young people, for records above five years. They are from left, front: Lyndol Gelston, six years; Kathy Gelston, eight years; Tammy Aldridge, five years; and back, Kathy Green, seven years.

David Neal Doyle, son of Mr. and Mrs. Lonnie A. Doyle Jr., missionaries to Brazil, married former missionary journeyman Pamela Taylor on Nov. 9. His parents may

be addressed at Caixa 226, 69000 Manaus, Amazonas, Brazil. Missionary Doyle was born in Clinton, Miss., and grew up in Anson, Tex., the hometown of his wife.

C. C. Newton of Route 2, Grenada, celebrated his 91st birthday on November 16. Mr. Newton is the oldest member of Friendship Church, Grenada. He and Mrs. Newton celebrated their 62nd wedding anniversary in September. Although Mr. Newton was unable to attend church services on his birthday, his pastor, Rev. Sherman Barnett, paid special tribute to the oldest member of his flock by means of a tape recording of the worship service which was later replayed to Mr. Newton at his home.



Dr. Sarah Rouse (second from right) of Clinton has been elected president of the newly formed Library Associates at Mississippi College. With her are other officers of the Associates whose purpose is to serve as a medium through which individuals can cooperatively support the college's library program and, by participating in a group with similar interests, can assure its continued progress. From the left are William Dalehite, Jackson, member-at-large; Mrs. Eugene I. Farr, Clinton, secretary; Dr. Rouse; and J. B. Howell, college librarian. Not pictured is Mrs. Ralph Hester, Jackson, vice-president. (M.C. Photo by Norman H. Gough)



Rev. Dennis McIntire, after six years as minister of music and youth at Midway Church, Jackson, will begin Jan. 1 a similar work with the Bay Vista Church, Biloxi. Already accepted for the doctrinal program at New Orleans Seminary, he plans to commute there part time to begin study

toward the doctor of education degree in church music. He holds the bachelor of music education and master of music degrees from Mississippi College. Rev. Benton Preston is pastor of Midway and Rev. Allen Stevens is pastor of Bay Vista.

Mr. and Mrs. Jerry G. Simon, missionaries to Taiwan, may be addressed at 376 Chien Hsing Rd., Taichung 400, Taiwan.



### Distinguished VBS

Rev. Charles Bryant, right, director of missions, Smith County, presents Dr. Robert H. Perry, pastor of First, Raleigh, a Vacation Bible School Achievement Recognition certificate for 1975, for achieving a Distinguished VBS. Mrs. Gary Grumpton was the VBS director.

## Summer Sojourners Deadline For Applications Is Feb. 15

ATLANTA, Ga. — Deadline for applications for Summer Sojourners appointments is February 15, 1976.

"We will be able to place as many as 100 students," said Mary Elizabeth Smith, of the Home Mission Board's Department of Special Mission Ministries.

The special ten week mission appointments are for single young people age 25 and under who have at least completed their junior year in high school.

Usually paired with an older college student summer missionary, each Sojourner will serve under the supervision of a missionary or a pastor.

Each Sojourner must provide for his or her own travel and expenses. Last year's average cost per individual was \$300. "One girl used her high school graduation money," said Miss Smith. "Another worked at a hamburger stand during her junior year."

The Sojourners program, entering its third year, will assign students primarily to newer convention areas in general mission work including church extension, Christian social ministries,

resort ministries and language work.

Applications and information are available from Special Mission Ministries, Home Mission Board, SBC, 1350 Spring St., N. W. Atlanta, Ga. 30309.

### Blue Mountain Announces Evening Schedule

Blue Mountain College has announced its schedule of evening class offerings for the second semester.

Those people who plan to register for evening classes only will register from 6:30 to 8:00 p.m. January 5 in the Paschal Student Center.

Evening classes will begin on Monday, January 12, at 6:30 and the class period will close at 9:30 p.m. Evening classes will also be held on Tuesday evenings at the same time. One class will be held on Thursday evenings.

A course in Greek, 114, Introductory New Testament Greek, will be taught in Jackson on Monday evenings.



### First, Coffeeville, Leads The Way In CT

First Church, Coffeeville, leads the way in Church Training for 1975-76 by being the first church in the state to qualify for Distinguished Recognition in the use of the Church Training Achievement Guide. First Church, Pearl, has also qualified for Distinguished Recognition. These two churches head a list of eight churches qualifying for some level of recognition thus far this year.

Pictured are Ruth Ellett, Bible Drill Director; Anona Stewart, Youth Director; Rev. Donnie L. Stewart, Pastor; and Maye M. Landreth, Church Training Director.

Mrs. Landreth writes, "All the department directors work hard promoting ideas to get member participation; our monthly officers council is used to evaluate results and make plans to keep Church Training before the church; we stress the Children and Youth Bible Drills; and Church Training has good promotion from our pulpit."

Other churches qualifying for recognition this year are WASHINGTON CHURCH, Adams Association; CHESTER CHURCH, Choctaw Association; PINE LEVEL CHURCH, Greene Association; EASTHAVEN CHURCH, Lincoln Association; CALVARY CHURCH, Lowndes Association; and WEST HEIGHTS CHURCH, Pontotoc Association. Easthaven, Calvary, and West Heights have attained Advanced Recognition.

Copies of the Achievement Guide are available from the Church Training Department, Box 590, Jackson. The department staff promotes its use as a tool for planning and evaluation.

### East Philadelphia Observes Pastor Appreciation Day

On November 30, East Philadelphia Church surprised their pastor, Rev. Olyn F. Roberts, with "Pastor Appreciation Day."

Wallace Thomas, chairman of deacons, came to the pulpit and said, "Pastor, we are interrupting the service and have asked your good friend, Rev. Leonard (Mule) Hollaway, to serve as pastor in your place this morning because this is 'Pastor Appreciation Day' for you and your family."

Appreciation for the pastor's daughter, Debbie Roberts, was given in the form of a puppet show written by her Acteen Director, Kathy Hamilton, and presented by four Acteens.

John D. McKee, Chairman of the Pulpit Committee when Mr. Roberts accepted East Philadelphia on March 19, 1972, then expressed words of appreciation for the pastor. He emphasized that East Philadelphia has led the Nashville Association in baptisms for the last two consecutive years.

Wallace Thomas presented a love gift from the church family to the pastor's family for \$611. After a message by Mr. Hollaway, lunch was served at the church.

### Baptist Memorial Elects Henry Self Board Chairman

Henry C. Self of Marks, was elected chairman of the Board of Trustees of Baptist Memorial Hospital (Memphis) at a meeting of the Board on December 9. Mr. Self has served terms on the hospital's Board since 1957 and served as chairman of the Board's Executive Committee for the last five years.



Mr. Self is well known to the Mid-South business community having interests in banking, business and farming activities.

Elected first vice president of the Board and chairman of the Executive Committee was Alvin Huffman, Jr., Radio and Television Commission, SBC. Elected second vice president of the Board was Ralph R. Lawler, state trial judge from Tennessee.

Frank S. Groner is president and chief administrative officer of Baptist Memorial Hospital.

## Off The Record

Nowadays school teachers read poems to children and then let the pupils draw what they saw as they heard the poem.

One afternoon Miss Jones read the poem, "Who Hath Seen the Wind?" whereupon Danny drew a picture of a man.

"Why, Danny, there's no man as they heard the poem."

"I know, Miss Jones, but that's the 'neither I nor you'!"

The president of an exclusive golf club was watching people tee off on the first tee. He noticed a man addressing the ball ten feet in front of the markers.

"Hey," the president called. "You're supposed to put your ball behind those markers when you tee off." The golfer ignored him.

"Don't hit the ball there," the president shouted. "Put it behind the markers."

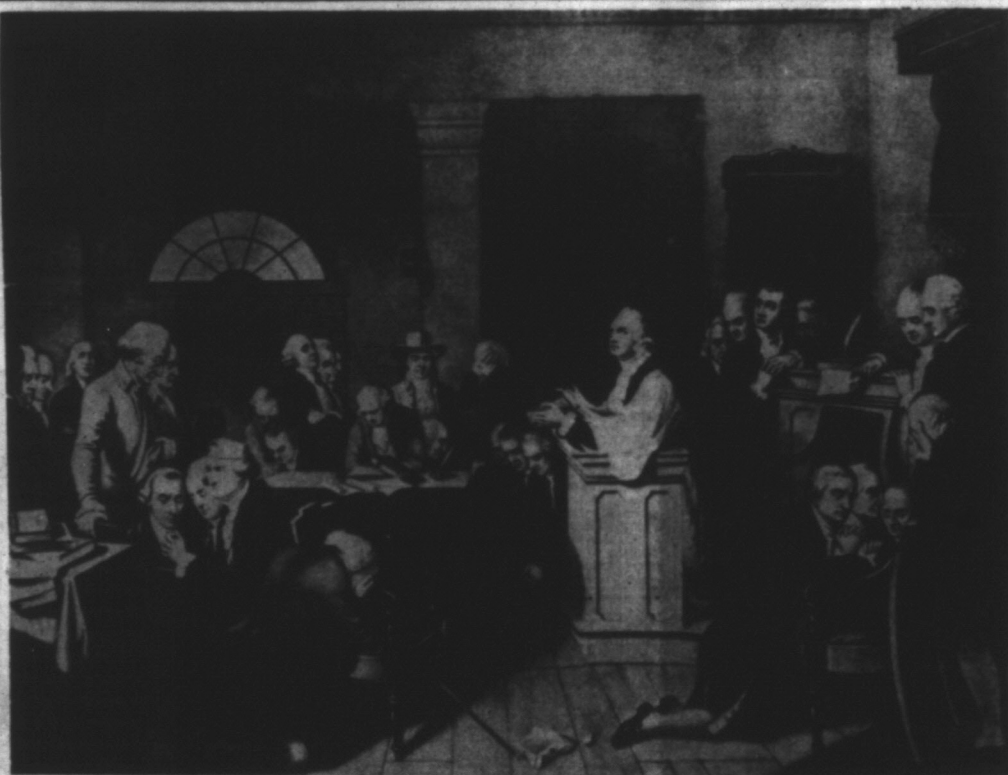
The golfer looked up and said, "Mister, I've been a member of this club for two years and you are the first person who has ever spoken to me. Furthermore, if you are going to talk to me, I wish you wouldn't do it when I'm addressing the ball. And just one more thing... this is my second shot." — Warren Hultgren

### Dec. Graduation Exercises Held At William Carey

William Carey College held its December graduating exercises on Thursday afternoon, December 18, at 4 p.m. in Thomas Fine Arts Auditorium. Forty-six seniors received bachelor degrees from the college.

Dr. David Gruchy, Chairman of the Department of Biology, was commencement speaker. Dr. Gruchy, a native of Guatemala, Central America, has been on the William Carey College faculty since 1966.

A reception was held in honor of the graduates, their friends and their families in Wilkes Hall, immediately following commencement exercises.



### A Prayer Unifies Continental Congress

PHILADELPHIA—When the Continental Congress opened in Philadelphia on Sept. 5, 1774, religious diversity among the delegates presented a challenge to their search for national unity. John Adams of Massachusetts discerned a fear among Southerners, predominantly Episcopalian, that the Congregationalists of New England wished to rule the continent.

A commemoration of the bicentennial of the Continental Congress is being held this year in Philadelphia. And the pages of history reveal how a prayer overcame the differences that John Adams feared might wreck the attempt to unify the 13 colonies. Historian Catherine Drinker Bowen tells the story in her biography entitled *John Adams and the American Revolution*. When it was proposed that the Congress should have a prayer, there was immediate objection on the grounds that delegates represented a great variety of denominations and it would be impossible to find a clergyman who would please them all.

At that point Sam Adams, considered a radical and like his second cousin, John Adams, a Congre-

gationalist from Massachusetts, got up and proposed the Rev. Jacob Duche, an Episcopal clergyman of Philadelphia. This gesture of tolerance gave immediate reassurance that the New England delegates were not insisting on domination. When the minister came the next day for a time of Scripture reading and prayer, he carried out his assignment so impressively that the Continental Congress was set on the way to forging a new nation.

Here, in a painting by Tompkins Harrison Matteson (1812-94), Mr. Duche leads the Congress in prayer. Kneeling in the group at left are Patrick Henry, John Rutledge and George Washington.

In a quirk of history, the man who inspired the Continental Congress with his prayers later found himself caught in conflicting loyalties to the king who was head of his Church and to his country, America. When the British captured Philadelphia during the Winter of 1777-78, Mr. Duche restored to the liturgy the prayers for the king instead of for the Congress. Then, as a self-admitted Tory, he fled for England. (RNS Photo)

### Tribute To The Flag

I have seen the glories of art and architecture and of river and mountain. I have seen the sun set on the Jungfrau and the moon rise over Mont Blanc. But the fairest vision on which these eyes ever rested was the flag of my country in a foreign port. Beautiful as a flower to those who love it, terrible as a meteor to those who hate it, it is the symbol of the power and the glory and the honor of millions of Americans. — George F. Hoar

### Devotional

## Take Courage

By Earl Kelly, Executive Secretary-Treasurer Mississippi Baptist Convention Board

Professor F. F. Bruce says, "The narrative of the voyage and shipwreck of Paul is as graphic a piece of writing as any in the Bible. It has been called 'One of the most instructive documents for the knowledge of ancient seamanship.'"

"The sailors tried to escape from the ship; they lowered the boat into the water and pretended they were going to put out some anchors from the front of the ship. But Paul said to the army of officers and soldiers, 'If these sailors don't stay on board, you cannot be saved.'" (Acts 27:30-31 TEV).

Amid the panic, no one but Paul had observed that the sailors were about to make their escape and abandon ship. But this fearless man calls attention to the fact. At this point the prisoner bound for Rome becomes the captain of the vessel. There was an authority about his counsel amid the howling winds and dashing waves.

The situation was desperate. No sextants and compasses. The only means of checking navigation was by following the stars. But with murky heavens (vs. 20) and the disintegrating ship (vs. 17), Paul stood forth in the midst of the frightened crew and declared, "but now I beg you, take courage! No one of you will lose his life; only the ship will be lost. For I trust in God that it will be just as I was told" (Acts 27:22, 25).

What glorious confidence shines forth from the Man of God! With a world torn by conflict—there has never been a better time for us to voice the testimony... "For I trust in God that it will be just as I was told."

As we enter into the Bicentennial year there are those who would jump ship because of the disintegrating national ideals. Materialism, atheism, humanism, donatism, political corruption, and deteriorating morality have taken a toll on patriotism. Every Christian needs to imitate Paul and reaffirm the motto that appears on our coins—"In God we trust."

National salvation as well individual salvation depends upon trust in God. Take Courage! All is not lost if we truly make the Bicentennial year a year of renewed trust in God.

T. S. Eliot wrote in "Little Gidding":  
What we call the beginning is often the end  
And to make an end is to make a beginning.  
The end is where we start from.

### Colleges Urge Alcohol Ad Ban During NCAA Telecasts

RALEIGH, N. C. (BP) — Four denomination-related colleges will co-sponsor a resolution seeking to reimpose a ban on advertising of alcoholic beverages during telecasts of sports events sponsored by the National Collegiate Athletic Association (NCAA), according to reports.

The resolution will be introduced at the NCAA meeting in St. Louis, Jan. 14-16, by Baylor, Wake Forest, Samford and Texas Christian Universities, according to the Biblical Recorder, state news publication of North Carolina Southern Baptists.

Calling alcohol the nation's number-one drug problem, the resolution reportedly labels advertising of alcohol during sports telecasts an "unconscionable and hypocritical practice."

The resolution said the telecasts "are watched particularly by the youth of America interested in college athletics because of the excitement, glamor and sports heroes that are part of these contests."